

THE
WHOLE DUTY
OF
PRAYER,
CONTAINING
DEVOTIONS

For every Day in the Week, and for several
OCCASIONS.

By the Author of the Whole Duty of MAN.

O thou that hearest Prayer, unto thee shall all flesh come.
Psaln lxxv. 2.

ALSO,
St. PAUL's
Eloquent and Noble Defence of the
G O S P E L,
In His three celebrated Speeches;

I. At Athens.

II. To the Ephesian Elders.

III. Before King Agrippa.

By JOHN FELLOWS.

I am not ashamed of the Gospel of Christ. Rom. i. 16.

LIKEWISE,
The Father's Advice to his CHILDREN.

(By a Day Labourer.)

Honour thy Father and thy Mother. Eph. 6, 2.

*Curst be he that setteth light by his Father or his
Mother.* Deut. 27. 16.

HULL, Printed by J. RAWSON.

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CONTAINING
DEVOTIONS

For every hour of the 24, and for several
OCCASIONS.
By the Author of the Whole Duty of MAN.
Gives the best way of praying, and the best words
to be used.

By J. A. U. Esq.
Eminent and Learned Advocate of the
COURT OF COMMONS.

In the most elegant and useful
English Language.
By J. O. W. Esq.
The most eminent of the Court of Common Law.

THE FIRST PART OF THE CHILDREN
(By a Devout Father)
Lament of a Father and his children. Part 1.
Gives to the young people the best of his
Advice. Part 2. 16.

Printed by J. RAYSON.

P R E F A C E.

I Need not recommend this small Manual to the World, since it is by so learned an Author, whose Works have given sufficient Demonstration of his Worth and Excellency, and will, to his lasting Honour, be venerated in all Ages.

This Pattern of Piety, hath lain concealed for many Years, and was first dedicated to the Service of an Honourable Lady, in whose Cabinet it hath been choicely kept as one of her precious Jewels. It was never designed for the Press, by reason the Reverend Author's Modesty should not be offended.

Upon the Bed of Mortality she was pleased to honour me so far, as to commit it to my Care, with a particular Charge not to publish it; but one of her mercenary Servants, by his vigilant Industry, had Plagiarism like, gotten a Transcript; and since that pious and honourable Person's Decease, did design

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Gospel, in three celebrated Speeches;

- I. At *Athens*.
- II. To the *Ephesian* Elders;
- III. Before King *Agrippa*;
Pharaphras'd in Blank Verse.

The Father's Advice to his Children.

By Day Labourer in Lincolnshire.





The whole Duty of Prayer.

What Prayer is, and the Parts of it.

PRAYER is the Duty both of Soul and Body ; it is an humble Address unto God, for whatsoever we stand in need of, either in relation to this Life, or that which is to come. The first art of this Duty is Confession, which is the acknowledging of our Sins in all humility, before the great Author of our Being. Now Confession is two-fold, general, and particular : The general is, when we confess only we are sinful, without naming any Particulars which indeed belongs to publick Prayers ; but the acknowledging our Sins to God is very necessary, whether publick or private ; Particular Confession is when we express the several sorts and acts of our Sins, and what ill habits we are most prone to ; this is proper for private Persons, and ought often to be used ; for we cannot repeat too often our foulest Sins, which we are guilty of, nor cannot enough bewail our own unworthiness in committing them.

The next part of Prayer is by way of Petition, which is begging of God whatever we stand in need of, either for our Souls or Bodies. First, for our Souls, we must beg pardon and absolution for all Sins, in the Name of Jesus Christ, who obtained it with his Blood. Secondly, we must humbly beseech the grace and assistance of God's blessed spirit to enable us to forsake all Sin and Wickedness, and to live in obedience to him. Then it will be very necessary to beg all the particular Graces, Faith, Hope, Charity, Love, Zeal, Purity, and Repentance : If thou art proud
A pray

pray for Humility ; if lustful for Chastity ; if guilty of Gluttony, pray for Temperance, and so for all other virtues thou standest most in need of.

In Petition for our Bodies, we are to beg of God such accommodations of life as are necessary for us : but in such a degree and measure as his all-seeing Wisdom knows is most suitable to our State and Condition. The next Duty and third part of Prayer, is Deprecation, which consists in Prayer to God, to turn away from us either the Evil of Sin, or the Evil of Punishment. To pray against the Evil of Sin, is to beg earnestly of God to preserve us by his Grace from falling into any Sin, and when being under any Temptations, and even ready to yield, we must humbly beseech him either to withdraw the Temptation, or else by the Power of his Grace to strengthen us against it. Next we are to pray against the Evil of Punishment which is of two sorts, spiritual and temporal ; spiritual Punishments are the Wrath of God ; the with-holding of his Grace, and everlasting Damnation ; temporal Punishment is loss of Friends, Goods, or Reputation ; but in these Things we must wholly submit to the *Will of God*, unto whom all we have belongs. A Fourth Duty of Prayer is Intercession, which is praying for all Sorts and Conditions of Men, as Governors of Church and State, our Parents, Husbands, Wife, Children, or other Relations and Friends, for all those in Affliction, either in Body, Mind, or Estate ; nay, even for our very Enemies, according to the Example of our Lord and Master, who prayed for his very Crucifiers ; *Father forgive them for they know not what they do.* The Fifth Duty of Prayer is Thanksgiving, Praising and Blessing God for all his Mercies, Spiritual and Temporal. Spiritual Blessings are, his sending his Son into the World for Redemption, and his Holy Spirit to sanctify us ; that we are born of Christians, and are made Partakers of his Holy Word and Sacraments : We are likewise to return him Thanks for his Patience and Long-suffering, in not cutting us off in our Sins and Follies. Temporal Blessings which we are to give Thanks for, may

may be for the Prosperity of the Church or Nation, and all Deliverances which are remarkable : Some belonging to ourselves, as Health, Wealth, Food, Raiment, and Friends, with many other Mercies we daily receive from God ; and whosoever receives the least Blessing, is indebted all his Life-time to praise the Author and giver of all Things.

These aforementioned parts of our Duty in Prayer are to be made use of both in private and publick ; that is, in the Church, and in our Closet ; but more especially the Church, to which Place there is a peculiar Blessing which Christ hath promised, that where two or three are gathered together in my Name, he will be in the midst of them. The second Duty of Holy Prayer is, that in a Family ; and it ought to be as much the Master's Care to provide for the Souls of those that belong to him, as to provide food for their temporal nourishment : Now if he neglects this Duty, and takes no Care of his house in this important affair, he cannot well be esteemed a Christian, but a Heathen.

Private Prayer is a Duty to be used in secret, as we can more particularize our Sins when alone, that is requisite to be done in publick. Next we are to be frequent in Prayer, and not complain we want leisure for so doing, for he who is most busy may find some Time to perform this Duty, else how can he expect his Employment should be sanctified. Now it is a great advantage for Men to seek God, at least Morning and Evening, if they expect a blessing upon their endeavours. Next, the advantages we reap by Prayer are many : First, it is a great honour to speak freely to the Almighty. Secondly, it is a great benefit, for it brings down blessings both spiritual and temporal to us. Thirdly, it is a pleasant Duty, it draws us near to God, which qualifies us for the joys of Heaven, where Christ is, at whose *Right Hand there are Pleasure for evermore.*

Next, we must take Care that we ask nothing which is unlawful ; but whatsoever we stand in need of, to ask it in faith and great humility. Secondly, We
must

must be attentive, and mind what we are about, considering that it is the Majesty of Heaven we are to treat withal, and that our Necessities cannot be supplied without his divine aid and assistance. Thirdly, Vigilancy, Zeal and Purity of intention must not be omitted, for the *Sacrifices of the wicked are an Abomination to the Lord*. Lastly, What we pray for must be to a good end; that is, not to pray for Wealth, to consume it upon lusts; or for grandeur to exercise our malice upon our enemies; but whatsoever we do must be done to the glory of God, thro' Jesus Christ, in whom we have Redemption by his Blood, even the forgiveness of our Sins.

Ejaculations at Up-rising.

A Wake, O my Soul, and Sing unto the Lord.

Glory be to the holy and undivided Trinity, for watching over and preserving me this Night.

I laid me down to sleep, for thou Lord sustainedst me.

Lord arise, and lift up the Light of thy Countenance upon me.

A Preparatory PRAYER against Wandering Thoughts and vain imaginations.

Thrice Holy, Blessed, and Glorious Trinity, Three Persons and one God, have Mercy upon me a miserable Sinner!

O Almighty God, the only giver and bestower of all good things, and without whose special favour and grace, no one hath power to perform any spiritual Duty as he ought to do. O Lord, I know not what to pray for as I ought; O let thy spirit help my infirmities, and enable me to offer up a spiritual sacrifice acceptable unto thee by Jesus Christ.

Make me to remember into whose presence I am come, and with whom I have to do; even with a God of infinite Majesty; before whom the Cherubims veil their faces, as being astonished at the presence of so great a God as thou art. How dare I then, a most vile and sinful creature, who am but dust and ashes, presume to appear at this time before thee!

who

who have drank iniquity like water, breaking so often thy holy laws and commandments, by the committing those things thou forbideest, and leaving undone those good things thou commandest.

But I come unto thee, O Lord, in the name of thy dear Son Jesus Christ the Righteous, who hath redeemed me with his most precious blood. O then look upon me in him, and the merits of his sufferings, pardon all my sins, and blot out my offences; strike awful reverence in my Soul, that I may continually keep a watch over all my thoughts, words, and actions, lest by presumption, and want of due reverence unto thy deity, I should turn my prayers into Sin.

Give me a lively apprehension of all my wants and necessities, and a right understanding, both of those blessings which I have received from thee, and of those great mercies which thou hath promised to bestow on them that ask thee; that so I may be endued with Expressions both for Prayer and Thankfulness; and may become able, by the assistance of thy Grace to pour out my Soul continually before thee. Support me with faith, that I may come with a good assurance unto the throne of thy grace, to offer up my earnest supplications to thee, and let me not go away from thy presence without a blessing.

Grant, O Lord, that this holy exercise of Prayer may prove a delight, unto me! O make me constant and diligent in the use of it, ever rembering the speedy access the prayers of the faithful have in thy presence, and what a privilege it is for poor mortals to unfold their wants, and lay open their desires and griefs before thee.

Ever, O Lord, let the end of my Prayers be to thy Glory; always exercising a Conscience void of offence, by offering up my thanksgiving for Mercies received, as I shall be earnest in suing for those Gifts and Graces I stand in need of. Grant this, O Heavenly Father, for the sake of the dear Son, my only Saviour and Redeemer. *Amen.*

Meditations

Meditations for Sunday.

THIS is the Day which the Lord hath made, a Day of rest to our Bodies, and for the benefit of our Souls. O let us rejoice and be glad in it all the days of our lives; leaving of worldly thoughts and employments, and be seeking after our future happiness.

Great is the Lord, and great is the Honour of that Day above all others. The *Jews* keep holy the Seventh Day, and we *Christians* the *Sunday* or *Lord's Day*: They in their Sabbath, were especially to remember the Creation of the World, but we, in ours, the Resurrection of Christ, who hath made a way for us into that better World which we expect hereafter.

This convinceth the folly of the *Jews*, who are so superstitious in observing the ceremony of rest, as that they think they ought not to prepare them food for their bodily sustenance on the Sabbath Day, neither do any Work, tho' it be for the refreshment of life itself.

But God, in the institution of the Sabbath, so rested, whose Example we ought to imitate, as that he ceased not in resting from doing Good, but in ceasing to create; he continued to preserve, of which our Saviour saith, *My Father worketh hitherto, and I work.*

This Day is set apart to be employ'd in the worship and service of God: First, more solemnly and publicly in the House of God, from whence you ought not to absent yourself, unless sickness or some extraordinary occasion prevent you. Secondly, at home privately praying with your family, or in your Closet exercising those other Duties of reading and Meditation.

O praise the Lord then, O my Soul, and enter into Contemplation with thyself upon all his Mercies! consider what a great benefit it is to thee, that there is such a set time weekly for thy spiritual relief and comfort; cast off all worldly business then, and freely embrace this joyful day of harvest, whereby we may lay up in store for the whole week, nay, for our whole lives.

This Day furnishes us with that Golden Rule by which we may square all our actions, and at last attain to the perfection of him whom the Royal Psalmist makes mention of to be a pattern of true goodness, and tell us, "The Lord ordereth a good Man's going; and maketh his way acceptable to himself: Though he fall, he shall not be cast away; for the Lord upholdeth him with his hand."

The law of God is in his heart, and his goings shall not slide. O send out thy light and thy truth, that they may lead me and bring me unto thy holy hill, and to that dwelling. And that I may go to the Altar of God, even to the God of my joy and gladness, and upon the harp will I give thanks unto thee, O God. We wait for thy loving kindness, O God, in the midst of thy Temple.

A Morning Prayer for Sunday, for the worship of God.

MOST mighty and gracious God, who hast brought me out of the Night's darkness into the marvellous light of thy truth, that I may rejoice in the Day of Visitation and Salvation, whereby the Day-spring from on high hath visited me, and in the Day of Salvation thou wilt succour me.

This day make me to hear thy voice, and not harden my heart thro' unbelief or deceitful of sin, but that by faith I may enter into thy promised rest. Give grace unto me, O Lord, and to all people, to walk circumspectly and diligently, to do such good works where with thou mayest be well pleased; so that walking in thy ways and according to thy commandments, I may work out my own Salvation with fear and trembling; that as my Body draws nearer the grave, my Soul my approach the nearer Heaven.

O Lord, I beseech thee to be merciful unto me; and as of thy goodness thou givest me time to repent, so of thine infinite Mercy give me such a true, holy, and perfect Repentance, never to be repented of: And grant, O Lord, that I may unfeignedly resolve and effectually labour to amend my Life this Day, even unto

unto my Life's End, that so I may never be tempted above what I am able to bear.

I am beginning the Week; but, alas! I begin not to reform life and conversation, but the more Weeks pass over my head, the greater burden of Sin I take upon my back, and do the more defile my conscience; day by day I run on in my wickedness, and never say to myself, what have I done? If I should, at this Weeks End, cast up the account of my good Deeds, how few lines, alas, would they contain!

O Lord, I beseech thee, pardon and forgive me all my Sins, remove them out of thy presence as far distant as the East is from the West. Accept me in the Death and Passion of thy dear Son Jesus Christ, that when I shall come into thy holy Temple, to compass thine Altar, my Prayers may come up before thee, as incense, and the lifting up of my Hands, even like to an Evening Sacrifice.

And as I desire that thou wouldest hear me calling upon thee in my Prayers, so give me grace to hear thee calling upon me in thy Word. It is the word of Truth, Wisdom, Righteousness, and Reconciliation, which is able to save my Soul in the Day of the Lord Jesus: Grant therefore, that I may hear it with Reverence, receive it with meekness, and mingle it also with Faith, that so it may accomplish in me that good Work, for which thou hast sent it.

I know not, O Lord, how to worship thee as I ought: My Sins have made a wall of separation between thee and me, so that neither my Prayers can ascend up unto thee as they should, nor thy graces descend upon me as I would desire them. O break, I beseech thee, this Partition Wall, slide thou down into the secret Habitation of my Heart by thy mighty Power, and strengthen every privy corner of that neglected House, by the brightness of thy illumination: Feed thou every secret part, both of my mind and body: Keep me from Sin, and let me serve thee this Day in the Sanctuary.

Bless those Messengers of thine O Lord, that break unto me the Bread of Life. As thou hast placed them
like

The Whole Duty of Prayer.

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like Beacons on thy holy hill, the Church, give them grace (with the five wise Virgins) that their Light may never go forth, but still shine brightly to arms us, thy people, against the invasion of that enemy of mankind, the Devil and his army, that Day and Night seek to devour us.

Let me spend the rest of my uncertain Life in a renewed Repentance for my Sins past, and holy Resolution to serve thee for the time to come. Grant, O Lord, these, and all other Graces meet for me, for thy Son's sake, my only Lord and Saviour; To whom, with Thee and the Holy Ghost, be all Praise and Honour, and Glory, for evermore. *Amen.*

A Prayer at our Enterance into the Church.

O Almighty God, who dwellest in that Light which no mortal is able to approach unto, yet art present with us in this thy sacred House! O Lord, my God, my only comfort, and riches, what am I that I dare now speak unto thee! I am thy poor Servant: Teach me for to climb and ascend up unto thee by invocation and Prayer.

Make this religious Place as thine Ark, and let thy Dove, thy holy Spirit, enter in at these Windows; set a good measure of thy word, and an effectual preaching thereof be evermore preserved and distributed in this Place. Let no evil Leprosy ever enter into these Walls, nor the hand of Sacrilege ever fall upon them.

The Harvest is great, but the Labours are few; send forth, I beseech thee, more into thy Vineyard, and endue them with such Wisdom as become thy holy Gospel. Open unto them the Door of Utterance, and unto me the gate of understanding, that so they may faithfully dispence thy Mysteries, and I most fervently embrace the same, to thy Glory and the Salvation of my Soul, through Jesus Christ my only Lord and Saviour. *Amen.*

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A Prayer

A Prayer for Sunday Noon.

O GOD, most Gracious and Merciful, who hatest nothing that hast made, but art willing that all should partake of thy Celestial Love; I have this Day visited thy House, the Place where thine Honour dwelleth, grant, I beseech thee, that I may still persevere and press forward in that holy Duty of serving thee all the days of my life.

Vouchsafe to me, O Lord, I beseech thee, thy heavenly grace, that I may avoid the Precipices of Sin, which lead to Destruction, and endeavour to serve thee, in Holiness and Righteousness all the Days of my Life: Grant, that in thy Light I may see Light; and as I have begun this Day in praising and lauding thy holy Name, so let it end to thy Glory: To whom be ascribed all Honour, Power, and Glory, both now, and for evermore. *Amen.*

*A Prayer for the Afternoon after Sermon.**A Thanksgiving for the word preached.*

O LORD most Holy, whose truth endureth from everlasting to everlasting! Thou hast been very merciful and gracious to me, and hast filled me, who am hungry, with good things, and none of thy Servants dost thou send empty away from thy holy Sanctuary: Plant thy fear in my heart, and give me wisdom and good understanding, and make me to have pleasure in thee and all thy Works, that obeying the Precepts of thy holy Gospel, and performing the conditions of thy Covenant, which thou hast established for ever in Truth and Equity, in verity and Judgment, I may worthily praise and adore thy holy Name among the faithful in this life, and in the Congregations of Saints in the life to come, through thy Mercies, O blessed Jesus, to whom with the Father and the Holy Ghost, be all Honour and Glory, now and for ever. *Amen.*

A Prayer

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A Prayer for Sunday Evening.

O Almighty God, I acknowledge and confess those many Weaknesses and Imperfections, I am guilty of, in my Performances of the Duties of this Day : I have called upon thee for pardon and forgiveness of all my Sins : I have heard thy holy Word, but yet find myself a very unprofitable Servant : So that, O Lord, though I have done thy Work, I have done it so negligently, that I may rather expect the fire of thy anger, than a blessing from thee.

But if thou, O God, shouldest be extreme, to mark what is done amiss, O Lord, who can abide it, or stand before thee when thou art angry ? Remember that I am but dust and ashes, and the work of thine own Hands : Pardon, I beseech thee, and pass by all my Sins, Negligences, and Ignorances ; look not upon the weakness of my flesh, but upon the willingness of my Spirit, and so cover all my imperfections with the perfect and absolute obedience of thy dear Son, that those Sacrifices offered up by me this Day, may be by thee accepted, in, and for that Sacrifice which Christ Jesus offered upon the Cross once for me.

And as I earnestly desire that my Sacrifice may be pleasing and acceptable to thee, so let thine Ordinances be profitable to me. And as thou hast this Day sown in my heart the precious seed of thy Word, so let neither the Fowls of the Air devour it nor the Cares of the World choke it ; but let the former and the latter Rain of thy Blessing come often upon it, that it may bring forth in me the fruits of true repentance and hearty amendment of Life. Pardon my manifold Sins, by which I have provoked thee this very Day.

Be thou unto me a merciful God, in despite of the snares and delusions which Sin lays in the way for my destruction ; and keep me under the shadow of thy wings, in perpetual peace and safety. Bless me this Night, sleeping or waking, give thine Angels charge over me, that at whatsoever hour thou callest me I may, like a faithful Soldier, stand ready prepared to

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encounter Death, and to follow the Lamb wheresoever he goeth. Grant these things, O blessed Father, for thy Son Jesus Christ his sake, my only Saviour and Redeemer. *Amen.*

Monday's Meditations.

MY Song shall be of Mercy and Judgment : Upon Thee O Lord, will I sing. Let me have understanding in the way of godliness.

When wilt thou come unto me ? I will walk in my house with a perfect heart. I will talk no wicked thing : I hath the Sins of unfaithfulness ; there shall no such cleave unto me.

A froward heart shall depart from me ; I will not know a wicked Person.

Whoso privily slandereth his neighbour, him will I destroy.

Whoso hath also a proud look and a high stomach, I will not suffer him.

There shall no deceitful person dwell in my house, he that telleth lies shall not tarry in my sight.

I shall soon destroy all the ungodly that are in the land : That I may root out all wicked Doors from the City of the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

A Prayer for Monday Morning.

O God most Holy and Righteous, who sheweth Mercy unto Thousands, and hatest nothing thy own Hands have made : Who fillest me with thy loving kindng every Morning, and keepest me in peace and safety in the Night-season.

I confess, O Lord, that I am altogether vanity, a shadow of Death, a dark Dungeon, a barren and empty Ground, where no Water is, but Deluges of Wrath and confusion : But, O Lord, I abhor myself, and repent before thee in Dust and Ashes ; and as

Sins

Sins of Infirmary have thrown me down, raise me up again, I beseech thee, by the gift of Penitence, that I may lead a holy Life with all Humility, Truth and Justice, Godliness and Honesty, in this present World.

I bless thy holy Name, for thy Care and Protection over me this Night; that thou hast safely brought me to the beginning of this Day, deliver me from the shadow of Death. O Lord, continue thy wonted goodness towards me this Day, and grant that all my Prayers, Words, Works, and Actions, may begin and end in thy Glory.

Keep me, O Lord, I beseech Thee, this Day without Sin; and so replenish me with thy favour and grace, that my heart may rejoice and delight in thy Praises. Deliver me, O Lord from lying Lips, and from a deceitful Tongue; keep me from the snare of the hunter, and from the noisome infectious Pestilence; from deadly Vexation, mortal Sicknes, and from sudden Death.

Protect me in the Day of my Trouble; give me a contented Mind, which may remain unto me a continual Feast, in whatsoever Changes or Chances may befall me in this transitory Life. Grant that I may yield up myself to thy good Pleasure in all Things, and be obedient unto those holy Commandments which thou hast appointed for my Rule and Guide. So that at last I may find, that in keeping thy holy Law there is great Reward: Grant this, O heavenly Father, for thy Son's sake, my only Redeemer. *Amen.*

A Prayer for Monday Noon.

O God, the searcher of all Hearts, and from whom no secrets are hid, but are laid open to thy all-seeing Eye; I here acknowledge my Sins unto thee, and mine Iniquities which are many in Number. I come unto Thee, O Lord, who art the Fountain of all goodness, and forgiveest all those that with hearty Repentance come unto Thee: Pardon and remit all those Sins, which this Day I have committed against thy

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thy Divine Majesty. Purge me with Hyſop, and I ſhall be clean; waſh me, and I ſhall be whiter than Snow: Let the Dew of thy favour, and the fire of thy Love, blot out all my Sins, and purify my Soul.

Create in me a clean Heart, and renew a right Spirit within me: Let me not be for ever ſeparated from the ſweet Refreshings of thy favour and preſence, but give me the comfort of thy help again, and let thy free Spirit looſe me from bondage of Sin, and eſtabliſh me in the freedom and liberty of the Sons of God: So ſhall I praife thy Name, and evermore ſing of thy Righteouſneſs in thy Congregation of thy redeemed Ones, now, henceforth, and for ever. *Amen.*

A Prayer for Monday Night.

O Lord moſt Holy, I praife and magnify thy holy Name for preſerving me this Day both in Soul and Body. O thou who art *Alpha* and *Omega* bleſs and defend me with thy heavenly Grace this Night. Let my reſt be in thee, and grant that neither much Sleep overwhelm me, nor Satan invade me: Though my Eyes ſleep, yet, O Lord, keep my Heart waking; leſt the ſubtle Temper overtake me, and I ſleep in perpetual Silence. Keep me in the arms of Providence; give Sleep to my Eyes, and Slumber unto my Eye-lids; compaſs me about, and raiſe me up to the joyful ſight of the next Morning Light; and after this miſerable Life is ended, grant that in thy Light I may ſee Light for evermore. *Amen.*

Meditations for Tuesday.

O Lord, my God, in Thee have I put my truſt: Save me from all them that perſecute me, and deliver me.

Leſt he devour my ſoul like a lion; and tear in pieces, while there is none to help.

O Lord, my God, if I have done ſuch thing, or, if there be any wickedneſs in my hands:

If I have rewarded evil unto him that dealt friendly with me ; yea, I delivered him that without any cause is mine enemy.

Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the Earth, and lay mine honour in the dust.

Stand up, O Lord, in thy wrath, and lift up thyself ; because of the indignation of mine enemies.

Arise up for me in the judgment that thou hast commanded.

And so shall the congregation of the people come about me : For their sakes therefore, lift up thyself again.

The Lord shall judge the people : Give Sentence with me, O Lord, according to my righteousness, and according to the innocency that is in me.

O let the wickedness of the ungodly come to an end, but guide thou the just.

For the righteous God trieth the very heart and reins.

My help cometh of God, which preserveth them that are true of heart.

God is a righteous Judge, strong and patient ; and God is provoked every Day.

If a man will not turn, he will whet his sword ; he hath bent his bow, and made it ready.

He hath prepared for him the instrument of death, he ordained his arrows against the persecutors.

Behold ! he travaileth with mischief : He hath conceived sorrow, and brought forth ungodliness.

He hath graven and digged up a pit, and is fallen himself into the destruction that he made for others.

For his travail shall come upon his own head, and his wickedness shall fall upon his own pate.

I will give thanks unto the Lord according to his Righteousness, and will praise the Name of the Lord most High.

Glory be to the Father, &c.

As it was in the beginning, &c.

A Prayer

A Prayer for Tuesday Morning.

O Almighty God, who art a strong Rock and Defence to all those who trust in Thee; deliver me, I beseech Thee, from those Mouths, who, like Lions roaring for their Prey, seek to devour me; Abate their Pride, assuage their Malice, and confound their Devices; save me from the Hands of all those who seek to do me Evil, and let their wickedness and hellish contrivance come utterly to an end for evermore.

I magnify thy holy Name for the Preservation of me this Night. Grant that I may walk this Day according to thy heavenly Will in all Things not; returning Evil for Good, but on the contrary Good for Evil. Disperse from me all the Clouds of Envy, Hatred, or Malice, which seem to hover over me: and tho' heaviness may endure for a Night, yet, O Lord, let the Joy and Light of thy Countenance appear in the Morning.

Give me Grace not to delight in those Things that displease thee, but evermore to delight in those Things which are most pleasing to thee, by they never so disagreeable to my desires. Defend me, O Lord, from all shame and disgraces of this Life; mortify all the corrupt affections that are in me, and pardon the innumerable Sins, which I have committed. Bless, preserve and keep me this Day, by thy Power, from Sin, Shame, and all Evil, and so direct me by thy Grace, that all my Thoughts, Words, and Works may please thee, thro' the merits of Jesus Christ, my only Lord and Saviour. *Amen.*

A Prayer for Tuesday Noon.

O God most holy, who guidest and governest all those that trust in thee; I beseech thee defend me daily; cherish, comfort, govern and counsel me in all my Enterprizes, so that I may employ this Day, and all the Days of my Life, according thy blessed Will; setting thee always before my Eyes, and aiming at thy Glory.

Let

Let me earnestly seek and find thee, O my Heart's Desire, and let me hold Thee fast, whom my Soul loveth ; let me enjoy Thee, O my Spiritual Comfort in all my Faculties, even in my Heart let me possess Thee. Be thou for ever present with me in all my Undertakings ; let thy Favour refresh me, and thy Grace, which is sufficient for me, support me ; that, though I walk through this Valley and Shadow of Death, I may fear no Evil while thy Rod and Staff Comfort me.

Convert and turn the Hearts of those which seek to do me Evil ; and do hate without a Cause : Keep me from their Anger, which is fierce ; and from the Wrath of them which are cruel ; and bring them down in their high Imaginations lest they be too proud. Grant that the remaining part of this Day I may walk in thy fear, so that at the last may enter into thy Glory ; through the Merits of Jesus Christ my only Saviour. *Amen.*

A Prayer for Tuesday Night.

I Render Thee most humble and hearty Thanks for thy Preservation of me this Day, and relieving me according to my several Necessities. Thou hast this Day past defended me from all Danger, give me my daily Bread and hourly Breath, continue still, I beseech Thee, thy undeserved Mercies towards me ; and accept this my Evening Sacrifice of Praise and Thanksgiving.

Let not the meanness of my Devotion cause thee to turn thine Eyes from me, but according to thine accustomed goodness, spare thy Servant, good Lord, and be not angry with him for ever. Preserve me this Night, O Thou that preservest all the World ; that taking my natural Repose, I may, through thy Protection and ready help, be defended both now and evermore. *Amen.*

C

Meditations.

Meditations for Wednesday.

THE Heavens declare the glory of God, and the firmament sheweth his handy work.

There is neither speech nor language; but their voices are heard among them.

Their sound is gone into all the lands; and their words unto the ends of the world.

In them hath he set a tabernacle for the sun; which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

It goeth from the uttermost part of the Heaven, and runneth about unto the end of it again, and there is nothing hid from the heat thereof.

The law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple.

The Statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure, and giveth light unto the eyes.

The fear of the Lord is clean, and endureth for ever; the judgments of the Lord are true, and righteous altogether.

More to be desired are they than gold; yea, than much fine gold; sweeter also than the Honey and the Honey-comb.

Moreover by them is thy Servant taught: And in keeping of them there is great reward.

Who can tell how oft he offendeth? O cleanse thou me from my secret faults.

Keep thy servant also from presumptuous sins, lest they get the dominion over me: So shall I be undefiled and innocent from the great Offence.

Let the words of my mouth, and the meditations of my heart be always acceptable in thy sight.

O Lord, my Strength, and my Redeemer.

Glory be to the Father, &c.

As it was in the beginning, &c.

A Prayer

A Prayer for Wednesday Morning.

O Eternal God before whom all Creatures both in Heaven and Earth, do bow, fear, and tremble, I, a most wretched and miserable Creature, dejected with the weighty burden of Sins, fly unto Thee for succour. Plant in my heart the fear of thy Name, and in my body the purity and cleanness of Charity; and let them abide there for ever. Cleanse me from all my secret Sins, and preserve me also from presumptuous and great offences: Touch my heart O God, with true Repentance, that thy Judgments, present and imminent, may be prevented and removed, and the over-flowing silver Stream and Current of thy Mercies, be never yet at End.

Be gracious to my Relations in the Flesh, my Friends in the Spirit, with all those to whom I am any ways bounden, or desire to be commended unto thee in my Prayers and Supplications. Expel, O Lord, and cast out of my heart all evil Imaginations, Hatred, Malice, and all Uncharitableness, and whatsoever is contrary to thy Holy Commandments.

I praise thy holy Name for thy Preservation of me this Night past, for the gift and grace of thy blessed Spirit; as Faith in thy Promises, Hope of a better Life when this is ended, and Strength against all the Temptations of Satan; all which have proceeded from the Fountain of thy Mercy: As thou hast of thy Providence kept me ever since I was born, and in Mercy preserved me the beginning of this Week, so to my Comfort grant me the Continuance of the same through Jesus Christ, my only Redeemer and Advocate. *Amen.*

A Prayer for Wednesday Noon.

O Almighty God, I cry unto Thee for Mercy, by reason my Sins cry against me for Justice; all the Day long will I lift up my heart unto thee: Shut not thine Ear, O Lord, but hear my Complaints, and that right soon. Let me in all things see that I am upheld by

by Thee : Let me perceive it is thy Work, by the help of my body and peace of my conscience, in the gift of my mind, the credit of Name, and the work of my calling.

But, alas ! can there be greater Mercies, O Lord, than thou hast already expressed towards me ! for whilst I have enjoyed all thy Mercies, others have lived in penury and want, in ignorance, prophaneness, and without thee in the world.

What can I render unto the Lord for all his Mercies towards me ? Let me not pledge Joseph's Butler in his Cup of Oblivion, but David rather in his Cup of Salvation ; and if my single Heart be too barren of thankfulness, let me borrow a Magnificat, O my Soul, to magnify Thee, O Lord, and let my spirit rejoice in Thee, O God my Saviour. What shall I say unto Thee, O thou Redeemer of all Mankind ? I will praise thy holy Name. For evermore inspire me with thy Spirit, convert me from evil, confirm me in all goodness, and bring me at last unto thy heavenly Kingdom. *Amen.*

A Prayer for Wednesday Night.

MOST merciful God, I beseech Thee to open the Eyes of my understanding, that I may come to a particular knowledge of my secret Sins, especially those I am most inclined to. Soften my hard and flinty Heart, that I may sigh and groan under the weight of my most pressing Sins ; and acknowledge them a burthen too heavy for me to bear.

Stir up in me all dull and dead Affections, that I may hunger and thirst after Thee, the Well-spring of Life. Forgive me all my Misdemeanors of this Day past ; make me remember that Sin is filthy and loathsome, even in the greatest Pleasure and Act thereof ; teach me to keep a continual Watch over all my inward and outward Man, whereby I may be afraid to commit the least Sin, so that I may walk according to thy holy Will in all things.

Give

Give me this Night sweet and comfortable Rest, and fit me, O Lord, for the Duties and Service of the next Day : Turn from me, O Lord, those Judgments which my Sins have justly deserved, and renew those hopes which thou hast been pleased to frustrate : Crown me with those Blessings which thou hast promised to all that fear thy Name ; so that at the last I may attain everlasting happiness, and live with Thee in perpetual peace and safety for evermore.

Meditations for Thursday.

O Sing unto the Lord a new Song, for he hath done marvellous Things. With his own right Hand, and with his holy Arm hath he gotten himself the victory.

The Lord declared his Salvation : His righteousness hath he openly shewed in the Sight of the Heathen.

He hath remembred his Mercy and Truth towards the house of Israel ; and all the ends of the World have seen the Salvation of our God.

Shew your selves joyful unto the Lord, all ye Lands ; sing, rejoyce, and give thanks.

Praise the Lord upon the harp ; sing to the harp with a Psalm of thanksgiving.

With trumpets also, and shawms, O shew yourselves joyful before the Lord the King.

Let the Sea make a noise, and all that therein is ; the round World, and they that dwell therein.

Let the floods clap their Hands ; and let the hills be joyful together before the Lord ; for he is come to judge the Earth.

With Righteousness shall he judge the World, and the People with equity.

Glory be to the Father, &c.

As it was in the beginning, &c.

A Prayer

A Prayer for Thursday Morning.

O Most glorious and powerful Lord God, who with thy holy Arm hath gotten for me the victory over Sin, Hell, and the Grave. I praise Thee, O Lord, from the very bottom of my Heart for all thy Love and boundless Mercy and Kindness, for thy holy Incarnation, Passion, Resurrection and Ascension into Heaven, and sitting at the right Hand of God the Father ; where thou makest Intercession for me.

In thy Merits I beseech Thee to look upon me : Thou art that living Sacrifice that was offered up for me, and in thy Name do I offer up unto Thee this my Morning Sacrifice ; evermore praising Thee, and magnifying thy holy Name. Mortify in me all fleshly Corruptions, quicken in me the inner Man : By the power of thy Death let me die unto Sin, and by the Power of thy Resurrection, let me rise to Righteousness and newness of Life. Let the one as an Antidote expel the Poison of Ungodliness, and the other as a Restorative excite me to Holiness.

Enlighten my Understanding that I may know thy Will ; reform my Life, that I may do all Things aright, and to discern Good and Evil. Teach me to fear thy Name, to neglect all Things in regard of Thee, to be grieved at my own and others Sins ; but rejoice exceedingly whensoever I can please Thee. Let me this Day labour, that whatsoever I do may be pleasing in thy Sight ; as I am thy Servant, let me depend upon Thee, and as I am a Christian, walk worthy of my Vocation and Calling.

Be gracious and favourable unto the whole Church, and bless every particular Member thereof ; be good to the Light of our Eyes, the Brea h of our Nostrils, thy David, our gracious King George ; bless thine own Tribe, the Tribe of Levi ; the Nobility, Gentry, and Commonalty ; and let thy Peace rest upon those that pray for our Peace, wheresoever dispersed over the face of the whole Earth. Lord, keep me the remaining
part

part of this Day in thy truth, and give Peace and true faith in Thee, now and for evermore. *Amen.*

A Prayer for Thursday Noon.

O Eternal and most gracious God, who tho' thou art ever infinite, yet enlargest thyself by the Number of Prayers, and takest our often Petitions to Thee, to be an addition to thy glory, so great is thy humility towards poor Mortals ; I most humbly beseech Thee, O Lord, that thine Eyes may continually attend upon me, and thy grace daily defend me from all danger ; succour, cherish, and comfort me in my Necessities, and govern all my Counsels, Studies, and Labours, so that I may spend this Day according to thy blessed Will, and the discharge of my own Conscience ; that warily avoiding all Things that may displease Thee, and setting always before my Eyes thy fear, I may, by the Assistance of thy heavenly Grace, and the guidance of thy Holy Spirit, work that which is acceptable and pleasing unto Thee, unto thy Praise and Glory, for ever. *Amen.*

A Prayer for Thursday Night.

O LORD most Holy, the giver of all good Things, and the Protector of all those that love Thee, I give Thee most humble and hearty Thanks, not only for thy Preservation of me this Day, but all my Life ; O Lord forgive me the Offences I have committed against Thee this Day ; blot out all my Sins with the Blood of thy dear Son Jesus Christ, and I beseech Thee for his sake remember them no more.

Vouchsafe, O Lord, to extend thine accustomed goodness and Protection over me this Night, that I may peaceably and quietly take my Rest, which thou hast appointed for the refreshing of my wearied and weak Body : And I beseech Thee to defend me that nothing hurt me ; keep me also, good Lord, from sudden and unprovided Death, and preserve me by the guard of thy holy Angels, that I may enjoy my Rest this Night
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in Thee until the Morning, and then give myself to the fulfilling of my Duty, the discharge of my Employment, and the working of thy Will unto my Life's end.

In whose Name I refer myself wholly to thy Almighty Protection, even in the Name of thy blessed Son Jesus Christ the righteous; beseeching Thee, that when this Life shall have an end, and my last Sleep being come, I may take my everlasting Rest with Thee in thy Heavenly Kingdom; for the which Kingdom, I do heartily beseech Thee, of thine inestimable goodness to fit and prepare me, and all other thy Servants, to the Attainment of the same, for the glory of thy Holy Name, and the everlasting Comfort of our own Souls. *Amen.*

Meditations for Friday.

THE Lord, even the most mighty God, hath spoken and called the World from the rising up of the Sun unto the going down thereof.

Out of Sion hath God appeared in perfect Beauty.

Our God shall come, and shall not keep Silence; there shall go before him a consuming Fire; and a mighty Tempest shall be stirred up round about him.

He shall call the Heavens from above, and the Earth, that he may judge his People.

Gather my Saints together unto me; those that have made a Covenant with me with Sacrifice.

And the Heavens shall declare his Righteousness; for God is Judge himself.

Hear, O my People, and I will speak; I myself will testify against thee, O Israel; for I am God, even thy God.

I will not reprove thee because of thy Sacrifice, or for thy Burnt-offering; because they are not always before me.

I will take no Bullocks out of thine House, nor He-goat out of thy Fold. For all the Beasts of the Forest are mine, and so are the Cattle upon a thousand Hills.

I know all the Fowls upon the Mountains; and the wild Beasts of the Field are in my Sight.

If I be hungry, I will not tell thee ; for the whole World is mine, and all that is therein.

Thinkest thou that I will eat Bull's Flesh, and drink the Blood of Goats?

Offer unto God Thanksgiving ; and pay thy Vows unto the most Highest.

And call upon me in the Time of Trouble ! so will I hear thee, and thou shalt praise me.

But unto the ungodly, said God, Why dost thou preach my Laws, and takest my Covenant in thy Mouth ?

Whereas thou hatest to be reformed, and cast my Words behind thee.

When thou sawest a Thief, thou consented unto him ; and has been Partakers with the Adulterers.

Thou hast let thy Mouth speak Wickedness, and with thy Tongue thou hast set forth Deceit.

Thou settest and speakest against thy Brother ; yea, and hast slandered thine own Mother's Son.

These things hast thou done, and I held my Tongue : And thou thoughtest wickedly, that I am even such a one as thyself ; but I will reprove thee, and set before thee the Things that thou hast done.

O consider this, ye that forget God, lest I pluck you away, and there be none to deliver you.

Whofo offereth me Thanks and Praise, he honoureth me : And to him that ordereth his Conversation aright will I shew the Salvation of God.

Glory be to the Father, &c.

As it was in the beginning, &c.

A Prayer for Friday Morning.

O Most mighty and merciful God, I presume to present myself this Morning before thy Divine Majesty, to offer up unto Thee this my early Sacrifice ; but in the Performance of it I make known my unworthiness, and disclose my weakness, and exceedingly discover my imperfections and wretchedness.

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For

For, alas ! I draw near unto Thee with my Lips, but my Heart is far from Thee ; I call upon Thee with my Tongue, but my Soul, at the same time, commits wickedness against thee : My Righteousness comes short of the Scribes and Pharisees, and are but as the Morning Dew ; yea, all my actions of devotion (if weighed in the balance) are but abomination in thy sight : From the sole of the foot, unto the crown of the head, I am altogether polluted and unclean ; yea, nothing to be found in me but Wounds and putrified Sores, imprinted and stamped into my Soul and Flesh by the custom of my Sin.

My Eyes are full of vanity, my Ears full of iniquity, my Hands of impurity, my Will perverse to that which is good, my Remembrance affable and pleasing to that which is Evil, my Understanding is darkened, my Conscience seared, my Head full of Mischiefs, my Feet swift to shew Blood ; Destruction and Wickedness are in all my Ways, and the Ways of Peace have I not known.

Since then, O Lord, that my Sins are so great and grievous against the Law and against thy Gospel, if thou shouldest be so extreme as to mark against me what I have done amiss, who is able to abide it ! If thou shouldest call me suddenly to a strict Account, how should I shew my Face ! If I deny what is laid to my Charge, my Conscience will accuse me ; if I forswear the dumb and senseless Creatures will bear witness against me.

Whom have I in Heaven but Thee ! and there is no Friend in the Earth, which I have in Comparison of Thee, no other Mediator among Men and Angels, but even thine only begotten Son Christ Jesus, in whom only thou art well pleased ; by the virtue of whose Death and Passion, and the Remembrance of whose precious Blood, which trickled down from his Side, wash me from my Sins ; and besprinkle my polluted Heart from an evil Conscience.

And I beseech Thee, O Lord, not only to wash away my
my

my Sins with the Blood of thine immaculate Lamb, but also to purge my Heart, by thy Holy Spirit, from the Dross of my natural Corruption, that I may feel thy Spirit more and more killing Sin in the Power and Practise thereof; so that I may with more freedom of Mind and Liberty of Will, serve Thee, the ever-living God, in Righteousness and Holiness this Day, and all the Days of my Life, for evermore. *Amen.*

A Prayer for Friday Noon.

O Lord most Holy, I beseech Thee to direct all my Ways, correct my Wanderings, and erect my wild and worldly Thoughts unto Thee the God of my Salvation. Learn me that Divine Art of living in thy fear, to labour in thy Service, and evermore run swiftly in the ways of thy Commandments. Direct my Thoughts, Words, and Works; preserve and bless me in my going out and coming in; and grant that whatsoever my Heart shall think, my Tongue utter, or my Hands exercise this Day, may tend to the Glory of thy Holy Name, the good of others, and the comfort of my own Conscience.

End these sinful Days, O blessed Redeemer, and hasten thy coming, and give me Grace to stand ready prepared to meet Thee, who art the sweet Bridegroom of my Soul, that at thy coming, whether it be in the Hour of Death, or at the Day of Judgment, I may joyfully pronounce those blessed Words of *Come Lord Jesus come quickly*

Deliver me, O Lord from all those heavy Judgments which hang over my Head as due unto me for my Transgressions; separate them as far from thy Presence in Distance, as the East is from the West; bury them all in thy Grave, that they neither rise to shame me in this Life, nor condemn me in the World to come: To whom be ascribed, for thy infinite Mercy, all Honour, Praise, and Glory, from this Time forth and for evermore. *Amen.*

A Prayer

A Prayer for Friday Night.

O Merciful Father, I here prostrate myself in all Humility and Reverence of Heart and Mind, beseeching Thee to guide and protect me this Night with thy blessed Spirit, and tho' my sinful Flesh shall slumber and sleep, yet grant that my Soul may continually be vigilant.

Let not the Enemy come upon me unawares, and find me slumbering and sleeping, as rocked in the Cradle of carnal Security ; lest I being unarmed and destitute of thy Favour and Help, he enter into the House of my sinful Body, and there take Possession of my leprous Soul ; and endanger both to be thrown into the Lake which burneth with Fire and Brimstone.

Make me to consider that my Bed is but a Pattern of the Grave, and that when I lay myself down in it, I cannot rise up unless thy Heavenly Providence enables me. Teach me to acknowledge that Sleep is the very Figure and Image of Death, to whose Stroke, at thy appointed Time, I must submit and resign myself ; endue me with Love and Charity to all Men ; let my Lamp, O Lord, be filled with fresh Oil, that whensoever thy Messenger, Death, approaches, and knocks at the Gate of this mortal Body, I may at this summons, in the Day of the Resurrection of the Dead, be ready to attend on Thee my Bride with my Lamp burning.

Let me be ever mindful of the great and last Day, wherein I must render an Account of every idle Thought, Word, and Work ; and grant I may be prepared with Faith and Repentance, as with a Wedding-Garment, against the Time that thou, O Lord, shalt call for me out of this sinful World. In the mean Time, let me fly from Sin as from a Serpent, and from Unrighteousness as from a Cockatrice, and above all Things seek thy Glory ; and when this mortal Life is ended, I may be made Partaker of Immortality, and Life eternal, in thy most blessed and glorious Kingdom.

Let

Let thy Mercy and loving Kindness follow me, O Lord, all the Days of Life, that I may dwell in thy House, and evermore praise thy holy Name; grant that I may in the Acknowledgment of thy Greatness, confess my own Unworthiness; and visit me, O Lord, by driving from me all the Assaults of my Enemies, both ghostly and bodily.

Let thy holy Angels be with me, to keep me this Night, and evermore; fit me for the Duty of the next Day, if it be thy Heavenly Will to spare me this Night: This, O Lord, I beg at thy merciful Hands, through the Merits and Mediation of my Lord and Saviour Jesus Christ; who liveth and reigneth with Thee, and the Holy Ghost, now and for ever. *Amen.*

Meditations for Saturday.

I Will cry unto God with my Voice; even to God will I cry with my Voice; and he shall hearken unto me.

In the Time of my Trouble I sought the Lord: My Sores ran and ceased not; in the Night-Season my Soul refused Comfort.

When I am in Heaviness, I will think upon God; when my Heart is vexed I will complain.

Thou holdest mine Eyes waking; I am so feeble that I cannot speak.

I have considered the Days of old, and the Years that are past.

I call to Remembrance my Song; and in the Night I commune with mine own Heart, and search out my Spirits.

Will the Lord absent himself for ever? and will he be no more entreated?

Is his Mercy clean gone for ever? and his Promise come utterly to an End for evermore.

Hath God forgotten to be gracious? and will he shut up his loving Kindness in Displeasure?

And I said it is my own Infirmary; but I will remember the Years of the Right Hand of the most Highest.

I will

I will remember the Works of the Lord, and call to Mind the Wonders of old Time.

I will think also of all thy Works; and my Talkings shall be of thy Doings.

Thy Way, O God, is holy; who is so great a God as our God?

Thou art the God that doest Wonders, and hast declared thy Power amongst the People.

Thou hast mightily delivered thy People; even the Sons of Jacob and Joseph.

The Waters saw Thee, O God; the Waters saw Thee, and were afraid; the Depths were troubled.

The Clouds also poured out Water, the Air thundered, and thine Arrows went abroad.

The Voice of thy Thunder was heard round about; the Lightning shone upon the Ground, the Earth was moved and shook withal.

Thy Way is in the Sea; and thy Paths in the great Waters; and thy Footsteps are not known.

Thou leadest thy People like Sheep, by the Hand of Moses and Aaron.

Glory be to the Father, &c.

As it was in the beginning, &c.

A Prayer for Saturday Morning.

MOST gracious God, I yield Thee humble and hearty Thanks, for preserving and defending me this Night past from all those Perils and Dangers, which poor Dust and Ashes are subject to fall into. Had not I been preserved by thy Almighty Providence, I had long since, both Body and Soul, been carried into everlasting Perdition; but thou art a God infinite in Mercy, and whose Compassions fail not towards poor Sinners, by supporting them in their several Necessities.

Vouchsafe, O Lord, to forgive whatsoever I have committed against thy Divine Majesty, this Night, either sleeping or waking; or at any other Time secretly or openly: Grant unto me unfeigned Repen-
tance.

lance, and Newness of Life ; open unto me O Lord, that ever-streaming Fountain, which thou hast opened for Sinners, even the Blood of thy dear Son Christ Jesus ; and which thou hast promised under the *New Testament*, to open to the Penitent of the House of *David*.

Give unto me thy holy Spirit, which thou hast promised to give (to the World's End) unto all thine elect People ; and let the same, thine only Comforter, purge my Heart, heal my Corruptions, sanctify my Nature, and consecrate my Soul and Body, that they may become lively Temples, to serve Thee in Righteousness and Holiness all the Days of my Life. Give me, I earnestly beseech Thee, a supply of all those Graces I stand in need of, with an increase of all those good gifts thou hast endued me with.

As thou hast now awakened my Body from Sleep, so I beseech Thee rouse my Soul from the Sleep of Sin and carnal Security ; give me Grace, as a Child of Light, to walk in all holy Obedience before Thee this Day, and grant me to endeavour to keep Faith and a good Conscience towards Thee, and towards all Men.

To this End I recommend myself, with all my Ways, Thoughts, Words, and Actions, (together with all that belongs to me) unto thy Divine Protection, praying Thee to keep both them and me from all Evil, and to give a Blessing to all my Undertaking this Day, and for evermore. *Amen.*

A Prayer for Saturday Noon.

O Most merciful God, and loving Father, who be-
holdest all the dwellers upon Earth ; and none can live without thy Arm of Providence supports him : No sooner do I enter upon the Affairs of this World, but I am surrounded about with a Cloud of Miseries ; the Flesh provokes me to lust, the World allures me to Pleasures, and the Devil attempts me to commit all manner of Wickedness.

Fears

Fears of Enemies abroad affright me Wrongs, of ill Neighbours do approach me, Cares for the Things of this Life do consume me; and even all the Day long something or other doth afflict and torment me. Adversity on the one Hand frets me, and Prosperity on the other Hand flatters me. Over my Head Heaven's Vengeance, due to my Sins, is ready to fall heavy upon me; and under my feet Hell gapes ready to devour me.

Amidst these many Toils and Perplexities, where to find Rest I know not; or to fly for Succour, but to Thee, O Lord, most Holy and Mighty: Direct me and guide me in these Difficulties; protect me from these Perils and Dangers; settle me in a Course of Godliness; and let me walk soberly and Circumspectly, as becometh a good Christian, spending and ending that small Remnant of Days, which thou hast allotted me in this World, in thy Fear and Service.

Teach me so to number my Days, that I may apply my Heart unto true Wisdom. Make me wise unto Salvation, Simple to that which is Evil, and prone to that which is Good. Fructify me unto good Works, and grant that I may be Charitable, Peaceable, and Conscionable towards all Men, now and for evermore. *Amen.*

A Prayer for Saturday Night.

O Almighty God, I humbly beseech Thee to bury all my Sins and Transgressions in thy Grave, which I have committed from my Infancy, unto this present, against thy Divine Majesty. Be thou, O Lord, my Light in Darknes, then shall my Light shine clear as the Day.

O God, the Father of Heaven, have Mercy upon me, and bless me; O God, the Son, Redeemer of all the World, preserve and keep me; O holy and blessed Spirit, proceeding from the Father and the Son, deliver me this Night from all Sin and Evil; O holy, blessed and glorious Trinity, Three Persons and One God, direct, guide, and sanctify me.

Be

Be thou my Protector and Defender amidst all Dangers, that when I lay me down to Rest, I may fear no Evil. And grant me, O Lord, at my last Hour, the Spiritual Illumination; that when my Strength faileth, and the Light of my Eyes is departed from me, mine Ears wax deaf, and my Mouth dumb, and all my Senses have forsaken me; then infuse some Sense into me of eternal Life, that I may taste and relish in this mortal Body, the beginning of thy everlasting Comfort; that at my Departure out of this World, I may, by the Eye of Faith, behold the Divine Presence.

Open my Eyes more and more, that I may discern the wondrous Works of thy Law; and open thou, O Lord, likewise my Lips, that my Mouth and Tongue may shew forth thy Praise, and extol thy great and glorious Name. Prepare my Heart, O Lord, I beseech Thee, for thy Divine Service, this next Day following. It is thy Holy-Day; O fit me for the sanctifying of the same, that I may not spend it on my Lusts, and the Pleasures of Sin, but dedicate it wholly to thy Honour and Glory.

Let my chief Delight be, to cease from the Works of Sin as well as from my worldly Employment, that I may, through thy Blessing, feel in my Heart the beginning of that eternal Sabbath, which is joy unspeakable, and full of Glory. Govern O Lord, my Heart in thy Fear, and guide and steer all the whole Course of my Life with thy Favour: Fit and prepare me against the Hour of Death and Day of Dissolution, that if thou shouldest this Night make my Bed in the Grave of Silence, I may live and die unto Thee, who liveth for ever; and to whom be ascribed all Power and Glory, Adoration and Subjection, now and for evermore. *Amen.*

An humble Confession of Sins before the most Holy Sacrament of the Lord's Supper.

O Most Holy Lord God, who according to the Multitude of thy tender Mercies, dost put away the Sins of all those that truly repent, and rememberest them no more : Open O Lord, I beseech Thee, the Eyes of thy boundless Mercy and fatherly Compassion upon me, the most unworthy of all thy Servants : From the very bottom of my Heart I earnestly implore thy Pardon and Forgiveness for all my Sins and Offences ; the Number of them exceed the ordinary Expectation of thy Mercy, and are so heinous, that they can plead no Excuse : The sad Account being cast up, is no less than the breach of all thy holy Commandments, both in Thought, Word, and Deed ; thy Mercy and Goodness, which should have led me to Repentance, I have abused : I have slighted thy Judgments, and thy Punishments have I not feared ; I have utterly neglected the means of my own Salvation, and by my Wickedness have most grievously provoked thy Wrath and Indignation against me ; my Life, which should have been wholly devoted to thy Service, I have mispent in the desires and sinful Lusts of the Flesh ! My Ways have been evil, and that continually ; the secret Cogitations of my Heart most wicked ; and so detestable hath the whole Course of my Life been, that my Heart is vexed within me, and my Soul trembleth to look up to Heaven for Mercy, for fear of thy Displeasure. If therefore Thou, O Lord shouldst be extreme to mark what I have done amiss, and take Vengeance for my Sins, I should be as Chaff before the Face of the Wind, and in Justice might be swept away into the Place of everlasting Torment.

But, O Lord, from the ever-flowing Fountain there is Mercy that thou mayest be feared ; thou art a God of all Comfort and Consolation ; a merciful, loving, and gracious Father, ready and willing to hear all penitent

penitent Sinners, that with hearty Repentance and true Faith come unto Thee; I come unto Thee, therefore, in the Name of Jesus Christ the Righteous, thy beloved Son, and my blessed Redeemer; I humble prostrate myself before the Throne of thy Mercy-seat, provided with no other Hope but what proceeds from the Greatness of thy Clemency; for his sake only have Mercy upon me.

In all Humility of Spirit, and with heavy Contrition, I submit my Soul and Body to thy Goodness, beseeching Thee not to let my Sins be as a Cloud to intercept between my Prayers and thy Pity, thy Goodness and my Necessities; blot all my Transgressions out of thy Remembrance; the Sins of my Youth, or Sins of my Age; Sins of my Body, or Sins of my Soul; the Sins that I know, and the Sins that I know not; Sins of Remissness, Omission, and Commission; all notorious and presumptuous Sins of Pride, Envy, Hatred, Malice, and all Uncharitableness (*Here mention thy particular Sins;*) from all which, good Lord, deliver me; and grant me a full and free Pardon, perfect Remission and Absolution for the same.

As one Deep calleth upon another, with the Prophet David, out of the Depth of my Misery I cry unto Thee for the Depth of thy Mercy: O Lord, hear my Petitions, and hold not thy Peace at my Tears: Consider the Contrition of my Heart, and the Sorrow of my Soul; and by the Merits of his most precious Blood that was so plentifully shed upon the Cross for all penitent Sinners and true Believers, wash away the Multitude of my Transgressions, that my Soul, by thy Mercy, being cleansed from the guilt of Sin, I may be found a worthy Partaker and Receiver of the Holy and Divine Mystery.

And now, O holy Lord, that I about to receive the Blessed Sacrament of the Body and Blood of Jesus Christ, how shall I, that am so great a Sinner, Dust and Ashes, dare to presume to come unto thy Sanctuary, or to approach thy holy Table! Thou in whose Sight the
very

very Heavens are not clear, and the Pillars of the Earth shake at thy Presence. What then shall become of me, Poor, Wretched, and Miserable that I am! But, O Thou that art the true Balm of *Gilead*, hath left us a Command in thy holy Gospel, *Come unto me all ye that are weary and heavy laden, and I will give you rest.* Matt. xi. 28.

Upon which Command, I come, O Lord, unto Thee, at this Time, in a confident Assurance of thy Promise in Christ Jesus, thou wilt have Mercy upon me, ease and refresh my Soul, that is wearied with the Burden of my Sins; wash me and cleanse me thoroughly from all my Wickedness, and renew a right Spirit within me. Direct me in this great Myſtery with a reverend and awful Dread of thy Majesty, and all the Faculties of my Soul and Body may rightly apprehend, and joyfully receive this eternal Food, this Bread of Life: And grant me thy heavenly Grace that I may obtain the Virtue, Fruit, and Benefit of my Saviour's Death and Passion, with a full Remission of all my Sins, and everlasting Salvation, thro' Jesus Christ our Lord. *Amen.*

A Prayer before the Sacrament.

O Most gracious God, I humbly beseech Thee, help thy Servant, whom of thy great Mercy thou hast created out of nothing; repair the Ruins of my Soul, and enlarge the Frame of my Understanding; cleanse it from all filthy Corruptions, and supply it with all heavenly Graces, that it may be both conveniently fit and furnished to receive Thee, who art a God of all Purity. O make an Entry into my Heart, and take thy Residence there for ever; possess that which is thine own, both of Creation, Redemption, and Merits of that bitter Death and Passion, through Jesus Christ.

Amen.

A Thank.

A Thanksgiving after Receiving of the Blessed Sacrament.

O Almighty God, I praise Thee for my Creation, Redemption and Preservation; and by whose Grace and Mercy I hope to be glorified; more especially for feeding me this Day with the precious Body and Blood of Jesus Christ. I will therefore offer unto Thee the Sacrifice of Praise and Thanksgiving, and always praise thy holy Name, beseeching to pour upon my Heart the sweet Streams of thy Mercy: Comfort my Life, confirm my Faith, and let thy Grace evermore guide me, that I may, with a strong Assurance of thine infallible Truth and promised Mercy, vanquish and subdue whatsoever rebelleth against thy blessed Will.

Keep holy my Soul and Body, and suffer them not to be defiled through Delectation of Sin; but that my full Delight and Joy may be in Thee, and walk before Thee in sincerity of Heart and Godly Conversation, that I may here on Earth glorify thy Name, and after this Life, with all thy faithful Flock, possess that everlasting Inheritance, which thy Son Christ Jesus hath purchased with his most precious blood. To whom, with Thee and the Holy Ghost, be all Honour and Glory, World without End. *Amen.*

JOHN v. 14.

Behold thou art made Whole, sin no more, lest a worse Thing come unto thee.

JUDE xxv.

To the only wise GOD our Saviour, be Glory and Majesty, Dominion and Power, both now and ever. Amen.

A Morning

A Morning Prayer for a private Person.

O Eternal God and most merciful Father, I thine unworthy Servant, do in all Humility prostrate myself before thy Divine Majesty, acknowledging my own Vileness, natural Corruptions, and abominable Sins, which from time to time have been committed against Thee. I am unworthy, O Lord, to appear in thy holy Temple, or approach the remotest Limits of the Place where thine Honour dwelleth.

But I beseech Thee, for the sake of thy dearly beloved Son, accept of this my Morning Sacrifice of Praise and Thanksgiving for thy manifold Mercies, extended towards me this Night past, and heretofore, till this Moment: For my Rest, Food, Raiment, Health, Peace, and Liberty, with the hopes of better Life when this is ended. Continue thy all-supplying Mercies unto me this Day. Govern me with thy Fear and compass me about with thy Favour: Settle all my Sins to that Account which thy Son Jesus Christ, my only Saviour, hath made up for them upon the Cross, and never lay any of them to my Charge, but freely forgive and forget them all.

Prosper, O Lord, all that I shall take in Hand this Day; let my Directions proceed from thy holy Will, and the success from thy merciful Hand. Give me a Competency for Maintenance in this mortal Life, that I may with Quietness of Mind, and a Thankfulness of Heart, pass my Time in this Vale of Misery, in doing Good to all Men, according to my Ability, without Disparagement to myself, or Harm to others.

Grant these Things, O Heavenly Father, and whatever else thou seest most necessary for me and all other thy Servants in the World, for the good of our Souls and Bodies; guide and conduct me in the doing and performing diligently those Things that Thou hast required of me; and that the End of all my Labours may tend to the Praise of thy holy Name, and the Benefit of my poor Brethren. Grant this, good Lord, I humbly beseech Thee, for Jesus Christ his sake. *Amen.*

An Evening Prayer for a private Person.

O Almighty and everlasting God, I do confess I am unworthy of the least of all thy Mercies ; yet, being bound in Duty for thy Preservation of me this Day past, and all the Time of my whole Life, I offer up unto Thee Praise and Thanksgiving for my Election, Creation, Redemption, Vocation, and Sanctification, with all other Gifts and Graces appertaining to this Life or that which is to come.

O Thou that sittest above the Cherubims, my Tongue and Lips shall praise and glorify Thee, for preserving me, by thy Providence this Day past, from so many Miseries and Casualties, which I might justly have fallen into, hadst thou entered into Judgment with me. But thou art a God full of Mercy and Compassion, and passest by Offences, to win me the more by thy Patience and Long-suffering : Make me truly thankful for thy Mercies ; ready and willing to make a good Improvement of thy most gracious forbearance ; and careful to obey thy Will with Conscience, Diligence, and Constancy.

Strengthen me from above with thy mighty Hand, to walk in every good Way without Fearfulness, and to bring forth the Fruits of a true and lively Faith in my Life and Conversation, all the Days of my sojourning here. Arm me with thy Grace and holy Spirit against the Corruptions and Vanities of the World, the Wiles and Temptations of the Devil, and the Allurements of the Flesh ; and settle and frame my Mind to the continual Exercise of Devout Prayer, hearing of thy sacred Word, and watching for thy Coming, both in publick and private.

Keep me, O Lord, this Night from all Evils which may happen, either to my Body or my Soul : Extend thy goodness towards all those that have any Dependence upon me ; give sweet and comfortable Rest, that when I shall awake, all my Thoughts and Meditations may be on Thee and thy Law. Bless me, O Lord, all the

the Nights and Days of my Life, and at the End thereof send me a blessed Departure, and afterwards a joyful Resurrection of both of Soul and Body, unto Life Eternal; grant these Things, O heavenly Father, for thy Son Jesus Christ's sake, my only Saviour. *Amen.*

A Morning Prayer for a private Family.

O Almighty and most merciful Father, Thou hast promised that when two or three are gathered together in thy Name; Thou wilt be in the midst of them; we poor sinful Creatures Dust and Ashes, here in all Humility do prostrate our Bodies and Souls before Thee as living Monuments of thy Mercy. We are unworthy of the least of thy Mercies, yet hast Thou from time to time made us Partakers of many, for which we praise and magnify thy holy Name, beseeching Thee to give us understanding Hearts, to be sensible of our Evils, with Direction and Assistance from thy holy Spirit to avoid the same.

And as Thou hast, O Lord, kept us this Night, in the Time of Darkness and Dangers, so we beseech Thee to preserve us this Day, that the Son of Righteousness may rule in our Hearts, and all the Darkness in them, may be scattered to the Comfort of our own Souls in the Day of our Lord Jesus. Endue us with those Gifts and Graces Thou seest to be most needful for us, and grant that with sincere Hearts and pure Conscience we may wholly employ them in thy Service to thy Honour and Glory.

Continue to us, we earnestly beseech Thee, the Blessing of Health, Peace, and Maintenance, so far as Thou seest them convenient for us; chase away from us all Rancour and Malice, Covetousness, Uncharitableness, and Unkindness, and whatsoever is contrary to thy Law; rake from us Ignorance and Negligence, and prevent all those Things that Thou knowest may hinder us in our Christian Calling or Employment. Increase our Faith, Patience, and Obedience, and let thy Blessings be upon this whole Family; guide us in thy Truth and protection.

protect us in our Ways, and all those whom Thou hast made dear unto us, whether they be present or absent.

Give Grace, by thy Chastisements, to fear Thee, more carefully, and to grieve for our Sins more heartily ; let our Minds be set upon Thee, and give us such Hearts as we may learn something of every Thing, and make a spiritual Use of all, our earthly Affairs here, till we come to dwell with Thee in the Kingdom of Glory.

Bless, O Lord, the universal Church with Truth, Peace, and Unity, Soundness of Doctrine, and holy Discipline ; Preserve our gracious Sovereign and all the Royal Family : Bless his MAJESTY's most honourable Privy-Council, and all others in Authority, with necessary Graces.

Bless all Schools of Learning and good Education, especially the two Universities of this Land : Bless this City and Place wherein we live ; remove the Punishment due for the Sins thereof, and give them a double Portion of thy Grace, to repent in Time, before the Destroyer enters again amongst them.

Bless all our Friends, Relations, or others, for whom thou hast appointed us to make Prayers and Supplications ; strengthen them that lie upon their Beds of Sickness ; send them the Comfort and Help of thy Spirit that lie in Anguish of Conscience for Remorse of Sin ; and convert all those that go astray from thy Commandments ; teach us by their Examples to view our own Weakness, and to walk more circumspectly for the Time to come.

Bless this Family with Grace and Peace, that all of them, from the highest to the lowest, may know their several Duties, and may rightly and duly practice the same in thy Fear and unto thy Glory, through Jesus Christ our only Lord and Saviour. *Amen.*

An Evening Prayer for a private Family.

O Eternal God, the Father of Mercies, and great Creator of Heaven and Earth, we render Thee humble and hearty Thanks for thy mercifull Preservation of us this Day, and all the whole Course of our Lives; that thou hast brought us safe through so many Dangers and Difficulties we might justly have fallen into, had not thy Arm of Providence been stretched out to support us.

Morning and Evening Thou takest Care of us, and heapest upon us so many Blessings and Benefits, both Spiritual and Temporal; yet we neither fear Thee nor serve thee as we ought to do; but thou art a God slow to Anger, and of great Pity, and art ready to forgive our manifold Sins, which we from time to time have committed against Thee.

Good Lord, we beseech Thee keep us evermore from Day to Day, as thou hast done, and make us constant in the Profession of thy holy Name, and the Practice of thy Law, that neither the Malice of Man, nor Subtily of Satan be able to make us turn away from Thee. Lord turn thy Face from our Sins, even from those Sins wherein we have so much delighted; shake from us those Hearts of Stone, and wash and cleanse our polluted Souls in the Blood of the Lord Jesus.

Forgive us all that is past, and grant us the Assurance of thy Forgiveness, sealed up by thy holy Spirit in our Conscience: O! kindle thy Love more and more in our Hearts, that we may never depart from Thee, but attain unto a true Thankfulness for the Benefits, and a most unfeigned and earnest Repentence for all our Sins and Transgressions.

Suffer us not to close our Eyes 'till our Souls have reckoned and made even for all the Offences, which not only this Day, but all the former Minutes of our Lives, we have committed against thy Divine Majesty: Give thine Angels Charge over us, that at what Hour soever thou callest us out of this Vale of Tears, where we do but travail and toil all the Day long, we may not
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be found to be idle Loiterers in thy Harvest, but good and acceptable Servants, having Oil in our Lamps, and on us the Robe of Righteousness, and Wedding-Garment of Regeneration; that we may be able to encounter Death, the King of Terrors, to meet our blessed Lord in the Clouds, when he cometh to Judgment, and to follow the Lamb wheresoever he goeth.

Expel and remove far away from us all wicked Spirits, and graciously protect us from our Persecutors, which lay Snares to subdue us; do thou, O God, assist us, that we may peaceably sleep and rest in Thee: Hide us in thy Tabernacle, from the Strife of all Men and keep us that we may fear no Evil O Thou, that neither slumbereth nor sleepeth, let thy Rod and Staff evermore comfort and defend us.

Let thy mighty Hand and stretched-out Arm, O Lord, be still our Defence; thy Mercy and loving Kindness in thy beloved Son, our Salvation; thy true and holy Word and Instruction; thy Grace and holy Spirit our Comfort and Consolation: Let thy Mercy, O God, prevent and follow us all the Days of our Lives, that we may dwell in thy House of Defence, in length of Days praising Thee evermore.

Let thy Blessings be upon all of us within this Household; guide us in our Ways, and lead us unto thy Truth. Bless our Parents, Kindred, and Friends, wheresoever dispersed, and howsoever linked unto us: Be a merciful Judge unto us, and continually protect us from the Snares of Satan the old Serpent, and finally conduct us into the Society of Angels and of all Saints, in thy holy Paradise: To whom be ascribed as is most due to Thee, the Father, Son, and Holy Ghost, one true, gracious, and everlasting God, all Honour, Power, and Glory, Might, Majesty, and Dominion, now and for evermore. *Amen.*

Meditations

Meditations for the Sick.

O Lord rebuke me not in thine Indignation, neither chasten me in thy heavy Displeasure.

Have Mercy upon me, O Lord, for I am weak ; O Lord, heal me, for my Bones are vexed.

My Soul is also sore troubled ; but Lord, how long wilt thou punish me ?

Turn Thee, O Lord, and deliver my Soul ; O save me for thy Mercies sake.

For in Death no Man remembereth Thee, and who will give thee Thanks in the Pit ?

I am weary of my groaning, every Night wash I my Bed, and water my Couch with Tears.

My Beauty is gone for very Trouble, and worn away because of all mine Enemies.

Away from me all ye that work Vanity ; for the Lord hath heard the Voice of my weeping.

The Lord hath heard my Petition ; the Lord will receive my Prayer.

Hearken unto my Voice, O Lord, when I cry unto Thee ; have Mercy upon me, and hear me.

O Hide not then thy Face from me, nor cast thy Servant in Displeasure.

Thou hast been my Succour, leave me not, neither forsake me, O God of my Salvation.

What Profit is there in my Blood when I go down to the Pit.

Shall the Dust give Thanks unto Thee ? or shall it declare thy Truth ?

Hear, O Lord, and have Mercy upon me : Lord, be thou my Helper.

Shew thy Servant the Help of thy Countenance ; and save me for thy Mercies sake.

Glory be to the Father, &c.

As it was in the beginning, &c.

A Prayer

A Prayer in Time of Sicknefs.

O Almighty and Everlasting God, in whose Hand consists the Life of all Mankind, and who correctest every Son whom Thou receivest ; mercifully, I humbly beseech Thee, hear my Voice, and despise not the Prayer I make unto Thee, in the Time of Trouble. In the Vexations of my Spirit, and in the very Anguish of my Soul, I cry unto Thee, for Mercy.

O Thou that hast created and made me of nothing, and hast redeemed me from the Slavery of Sin, Death, and Hell, by the most precious Blood of thy dear Son Jesus Christ, which was spilt upon the Cross for my Sins, have Mercy upon me : Bow down thy all-hearing Ear unto my Complaint, and cast me not away in thy fierce Anger.

My Sins cry aloud to Heaven for Vengeance, and I have deserved thy Wrath and heavy Displeasure against me : Thou hast cast me down upon the Bed of Sicknefs, and I begin to fall as Leaves beaten with a vehement Wind ; yet thy Chastisements are less than my Deservings, but of thy Mercy and Goodness, O Lord, correct me not to Death, but to Amendment of Life ; for thine own Sake, for thy Holy Name's Sake, for thy Son Christ Jesus's Sake, be merciful unto my Sins, for they are great.

Spare thy Servant, good Lord, which confesseth his Sins unto Thee, pour the Oil of thy sanctifying Grace unto my Heart, and work thereby in me a true and immediate Repentance, and restore me again to thy Favour, according to that gracious Promise to humble Penitents ; let thy merciful Providence so guide and govern me in this Affliction thou had been pleased to lay upon me, that I may never fall into utter Darkness, Ignorance of Thee, or Inconsideration of myself.

Let the Faintness of my Spirit, and the Condemnation of myself be overcome by thy irresistible Light : Thou that art the God of all Consolation, grant that I may be mindful of the great Account I have to make
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at the Day of Judgment, and that I may bear in my Mind the Reward which is due to the Faithful, the End of Misery, and the beginning of all Happiness; but to the secure and careless, the beginning of Eternal Punishment.

Strengthen my Faith, accept my penitential Tears, speak Peace to my Soul and Conscience, and say Thou art my Salvation; then let thy holy Spirit descend into my Heart, with this Express *My Grace is sufficient for thee*; then shall my Heart leap for Joy and my Soul shall be exceeding glad, desiring to be dissolved and be at Peace, that after this frail mortal Life is ended, I may enjoy the eternal Fruition of thy Heavenly Presence.

Suffer me not, O Lord, in this my Trial, to be possessed with a Fear of Condemnation; or to despond of thy Promises; but in sure Confidence of Heart, apply myself to the Remission of all my Sins, that at the last Hour, by Faith in Jesus Christ, I may enjoy a Taste of eternal Salvation: Let not Death, (if thou art pleased to send it) be terrible or bitter unto me; but when it cometh, I may rejoicingly receive the same; and having escaped the Storm of Temptation, and the Dangers of Satan, I may triumph like a Conqueror, and behold the Power and Presence of thy holy Spirit.

Let my last Words be the same which thy Son did utter upon the Cross, saying, *Father into thy Hands I commend my Spirit*; and when my Speech is departed from me, hear the Groanings and Sighs of my Heart, and the Desire of my Soul; that at the last thy Servant may depart in Peace, and reach those heavenly Mansions prepared for him: My Soul, O Lord, heartily desireth to attain to that supernatural City, whereof such glorious Things are spoken.

Breath inward Comforts to my Heart; though my Body be going the Way of all Flesh, yet let my Soul go the way of all Saints. Lord hear me and help me, stand by me and save me, and if thou hast determined to lay my Body in the Grave, receive my Soul into thy Kingdom, to rest in Joy and Peace for evermore. *Amen.*

A Prayer

A Prayer to be used by those who visit the Sick.

O Most Gracious God, who hast Compassion upon all Men, and hatest nothing that thou hast made, mercifully we beseech Thee, to have Compassion on this thy Servant, who by thy Visitation hath been sorely afflicted, and by the same, even brought to the End of his Days, and Period of his Life ; be pleased therefore, good Lord, to have Mercy upon him ; accept of him as the Work of thine own Hands, a Lamb of thy Fold, thy Servant redeemed by Jesus Christ, who is willing, by thy Appointment, to leave this miserable World, in full Assurance of thy Mercy in Jesus Christ, for the Remission of his Sins.

Guide him, good Lord, in this his last Journey ; that he being quit of all his Troubels of this transitory Life, he may be safely conducted by thy Power to the Haven of eternal Happiness, into the Arms of boundless Mercy, to everlasting Peace and perpetual Joys, there to reign with all the Company of blessed Saints and Angels, with Thee in continual Bliss for evermore.

And, gracious God, we beseech Thee, by thy abundant goodness, by the Multitude of thy tender Mercies, and Compassion, by the Merits of thy bitter Death and Bloody Passion, by thy glorious Resurrection and Ascension, and by the coming of thy holy and blessed Spirit, have Mercy upon him, deliver him from the burthen and guilt of his Sins, from the Fears and Terrors of Death, and from the Fury and Power of Hell.

Lift thou up the Light of thy Countenance upon him, that in all Pains of his Body, in the Agonies of his Spirit, thy Comforts may refresh his Soul, and enable him patiently to wait 'till his Change shall come : And grant, O Lord, that when this earthly House and Tabernacle of his Body shall be dissolved, he may have a building of God, an House not made with Hands, eternal in the Heavens ; and that for his Sake, who, by his most precious Blood, hath purchased Salvation for all these who truly believe in him, even Jesus Christ our only Lord and Saviour. *Amen.*

1. **I** Am well pleased, that the Lord hath heard the Voice of my Prayer.

2. That he hath inclined his Ear unto me : therefore will I call upon him as long as I live.

3. The snares of Death compassed me round about ; and the Pains of Hell gat hold of me.

4. I shall find Trouble and Heaviness, and I shall upon the Name of the Lord : O Lord, I beseech Thee, deliver my Soul.

5. Gracious is the Lord and righteous, yea, our God is merciful.

6. The Lord preserveth the simple : I was in Misery, and he helped me.

7. Turn again unto thy Rest, O my Soul, for the Lord hath rewarded Thee.

8. And why ? Thou hast delivered my Soul from Death, mine Eyes from Tears, and my Feet from falling.

9. I will walk before the Lord in the land of the living.

10. I believed, and therefore will I speak ; I was sore troubled ; I said in mine haste all Men are Liars.

11. What Reward shall I give unto the Lord for all the Benefits that he hath done unto me ?

12. I will receive the Cup of Salvation, and call upon the Name of the Lord.

13. I will pay my Vows now in the Presence of all his People : Right dear in the Sight of the Lord is the Death of his Saints.

14. Behold, O Lord, how that I am thy Servant : I am thy Servant, and the Son of thy Handmaid, Thou hast broken my Bonds in sunder.

15. I will offer to Thee the Sacrifice of Thanksgiving ; and call upon the Name of the Lord.

16. I will pay my Vows unto the Lord, in the Sight of all his People, in the Courts of the Lord's House, even in the Midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, &c.

As it was in the Beginning, &c.

A Thanksgiving after a Recovery.

O Holy and Immortal God, I laud and praise thy holy-Name, that thou hast been pleased to deliver me from the Jaws of Death, and the Pit of Corruption, and in some measure restored me again to my former Health, crowning me with thy Mercy and loving kindness: My Soul, and all that is within me shall magnify Thee: I will praise Thee, O Lord, with my whole Heart, and will extol Thee, O Thou that dwelleth in the Heavens.

It is Thou alone that hast preserved my Life from Destruction: Thou didst cast me down upon my Bed of Sickness, and hast raised me up again by thy Almighty Power; Thou has chastened and corrected me, but not given me over unto Death. My Time is in thine Hand, O God, Thou art the God of the Spirits of all Flesh; grant that this Remnant of Life that thou hast thus graciously spared, may be wholly dedicated to thy Service, that I may walk before Thee in Newness and Amendment of Life.

O Thou that art the only Physician of Soul and Body, thou hast once more permitted me to take up my Bed and walk; O make me strictly careful, as the Watches of the Night, to be vigilant over all our Thoughts, Words, and Actions, that I may Sin no more, least a worse thing happen unto me. Let not this great Mercy thou hast now given me, make me supine and negligent, and entertain those thoughts, that my Lord delayeth his coming: But grant, I beseech Thee, that I may make a right use of this thy Fatherly Chastisement, and employ the remainder of my Life to thy Glory.

I have found by Experience of thine afflicting Hand, what a dreadful thing it is to be snatched away by the Hands of Death, without our accounts, and unprepared.

O let it be a perpetual Admonition to me, to stand upon my guard, and to watch for my Master's coming; and whenever the pleasures of Sin, which endure but

The Whole Duty of Prayer.

for a Season, shall present themselves to entice and allure me, make me to remember the bitterness of them at last. Lord, hear me, and grant me Grace to work out my own Salvation, for thy dear Son's sake.

Amen.

A Prayer for our Parent.

ALMIGHTY GOD, who from the Loins of our first Parents, *Adam* and *Eve*, didst produce Mankind, and hast commanded us to honour and obey our Parents; in pursuance of thy holy Will and Commandment, and of our Duty to thee our God, and in thee to them, we do with all Humility beg a Blessing of thee for our Parents, who from thy Mercy and Plenty have conveyed many to us; pardon and forgive all their Sins and Infirmities, increase in them all goodness, give them Blessings of the Right-Hand, and Blessings of the Left; bless them in their Persons and Posterity, in their Goods and good Name, in the Comforts of thy Holy Spirit, in a preserving goodness, and at last in an eternal weight of glory, through Jesus Christ our Lord. *Amen.*

A Prayer of Parents for their Children,

O God the Creator of all the World, by whose Providence Mankind is propagated; I bless thy holy Name, for bestowing on me the Blessing of Children. Lord, bless them with Life and Health, with good Understanding, fair Opportunities, and Advantages of good Education; but above all, with thy holy Spirit, that they may live and be blessed under thy Protection, grow in Grace, and be in favour with God and Man, and at last may make up the Number of thine Elect Children, through Jesus Christ our Lord. *Amen.*

A Prayer for our Friends and Benefactors.

O Thou Fountain of all Goodness, from whom proceeds all Excellency both of Men and Angels, extend thy favour and loving kindness to all my Friends and Benefactors. Reward them, and make them a plentiful

plentiful Composition for all the Benefits which from thy merciful Hand of Providence they have conveyed to me. Let the Light of thy Countenance so shine upon them, as they may never enter into any Desolation or Affliction, but such as may be instrumental to thy Glory, and their Eternal Comfort, through our Lord and Saviour Jesus Christ. *Amen.*

A Prayer of a Wife for her Husband.

Blessed Lord, who hast been graciously pleased to call me to the holy State of Matrimony, bless me in it with the Grace of Charity, Loyalty, Obedience, and a dutiful Complacency to my Husband. Bless him with a long Life, a healthy Body, and an understanding Heart; and furnish him with all those Gifts and Graces which may enable him to be and continue thy Servant, that he may be a support and a guide to me his Wife, a Blessing and a Comfort to his Children, through Jesus Christ our Lord. *Amen.*

A Prayer of a Husband for his Wife.

O Most Gracious God, who art a Father to us thy Children, a Spouse to thy holy Church, a Saviour and Redeemer to all Mankind; have Mercy upon thy Handmaid my Wife; endue her with all the Ornaments of thy heavenly Grace; make her to be as religious as *Hester*, living as *Rachel*, fruitful as *Leah*, wise as *Rebecca*, and obedient as *Sarah*; that being filled with Grace and Benediction here, she may be Partaker of thy Glory hereafter, through Jesus Christ our Lord. *Amen.*

A Prayer for an Orphan.

O God, Gracious and Merciful, who art ready to succour all those that are distressed, and hast promised to be a Father to the Fatherless: Have Mercy upon me, O Lord, I humbly beseech Thee, who am left a poor Orphan, who by thy heavenly Will and Pleasure deprived me of my earthly Parents:
Supply

The Whole Duty of Prayer.

Supply, O Lord, all my Wants and Necessities; guide, govern, and comfort me with thy good Spirit, that in all my Words, Works, and Actions, I may glorify Thee my heavenly Father. Let thy heavenly Grace sustain me, and work in me Obedience to my Superiors, and those which have the Charge and Care over me; that they discharging a good Conscience towards me, I may, by thy ready Help improve my Time, to the Praise and Glory of thy holy Name, through Jesus Christ our Lord.

The Widow's Prayer.

O Most Holy Lord God, the Comforter of all those who are in any Affliction, Sorrow, or Trouble: The bands of Death, by thy appointment, have made a separation between me and him whom thou gavest to be my Husband, who was my head and supreme Governor, and the only guide I had in this World next under Thee. Grant me Grace to bear this Cross and Loss patiently, and to put my whole trust and confidence in Thee; let thy tender care go along with me, preserving me from all Oppression and Wrong, and deliver me from the Hands of those who would devour Widows Houses. Bless me, O Lord, as thou didst the poor Widow of *Sarepta*, let not the Barrel of Meal waste, but grant me a Competency, fit for my Estate; neither let the Cruise of Oil fail, but assist me with thy Grace, that I may walk worthily towards Thee, and all the World. Let my continual Prayers and Supplications ascend up to Thee, and hear, O Lord, and have Mercy when I cry unto Thee, for the alone sake of thy dear Son, my only Saviour and Redeemer. *Amen.*

The Servant's Prayer.

O Most mighty God, and the great Lord and Master of all the World, who beholdest with thine all-seeing Eye, thy great Household and Family here on Earth; look upon me Thine unworthy Servant, I
humbly

humbly beseech Thee, with thine Eye of Providence ; grant me a contented Mind in that State thou hast placed me in, so shall I enjoy a continual Feast : Assist me O Lord, with thy heavenly Grace, that I may perform Obedience, and be subject to my earthly Masters, who thou hast been pleased to set over me, whether they be good or evil, courteous or froward. Prosper all the Designs I shall take in Hand, in this my Servitude, which are not in Opposition to thy Commands : Preserve and keep from all Evil, that no Enticements may allure me, either to embezzel away any thing committed to my Custody, or have Society with such who are Enemies to my Master's House. Let me chearfully proceed in my Service, that the Glass of my Time may run out with Pleasure, and I in the end shall be made Free of that City of thine, the *New Jerusalem*, where I may rest for evermore. *Amen.*

The Maiden's Prayer.

O Holy Lord God, let thine Handmaid speak in thine Audience, and hearken unto her when she calleth upon Thee. Tho' I know not how to ask aright, yet teach me the Knowledge of Thee, and how to beg those Things that are requisite and necessary for me. Enlighten my Soul with thy Divine Inspiration, that I may see and do those things that appertain unto Godliness. Let me keep my honest reputation in the Eyes of the World, know that a *good Name* is better than *precious Ointment* : But, especially in thy Sight let me be pure, honest, and undefiled, so shall I not be ashamed in the great Day of Account. Defend me from Sin, Satan, and the Poison of evil Tongues ; assist me with thy directing Hand, that the Labours which this Day I am to undertake, may prosper ; grant me Grace to Love, Honour, and serve Thee in Holiness and Righteousness all my Days, that I may glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

A Prayer

A Prayer for one afflicted in Mind.

O Eternal Lord God, who art fearful in Praises, doing Wonders, I tremble, and am even at Death's Door ; for alas ! I am the vilest of all Sinners, my Conscience is so clogg'd with Evil, that I cannot look up ; my Wickednesses have gone over my Head, and are as a Burthen too heavy for me to bear ; my Spirit is sorrowful, my Heart is heavy, my Words are stopp'd with Sighs, and my Complaints watered with Tears ; O Lord, what shall I desire of Thee, that deserve nothing at thy Hand ? What can I hope for, that am even hopeless ? My Conscience is restless, and my Ungodliness fettereth me ; and even all my unrighteous Actions cry out for Vengeance against me ; my Spirit is overwhelmed and weary of this Bondage, and I have bid my Life farewell.

O but let thy Majesty, O Lord, yet appear in thy Mercy ; forgive my Sin, the unhappy Ground of all this Woe : Where my Misery hath thus abounded, there let thy Mercy much more abound ; I dare not add this grievous Sin unto my other Sins, to despair of thy Mercy : What were more Sacrilegious ? for Thou art a skilful Physician, and canst cure all my Infirmities ; thou art a merciful God, and canst forgive all my Sins : To Thee do I fly for Refuge, which art the Land of Safety ; to Thee do I lift up my Hands and my Heart, and to Thee do I pray, desiring thy Mercy. Let the Power of thy Son's Death and Passion, defeat all the Devices of the Devil against me.

Instruct me in thy heavenly Wisdom, lead me in thy Truth, in this dangerous Sea of Discontentment and Affliction : Keep me from Shipwreck, and bring me safe to the Land of Peace. Strengthen my Faith, sanctify all those good Means unto me wherein I seek Relief, as Prayer, Conference, Reading and Hearing thy holy Word. Mitigate my Perplexities, grant me Patience, heal my Imperfections : Thou that wilt not break a bruised Reed, spare and have Mercy upon me :

Thou

Thou that delightest not in the Death of a Sinner, receive me ; tho' my Heart condemns me, yet do thou release me. O Lord, hear, O Lord, forgive, O Lord, defer not, but even now speak unto me. Say unto my Soul, I am thy Salvation ; to whom be ascribed all Honour and Glory, World without end. *Amen.*

A Thanksgiving for God's sending his Son to save Mankind.

O Almighty and most merciful Lord God, we might utterly despair, and be cast down, considering our manifold Sins and infinite Offences, had not thy Word been made Flesh and dwelt among us, but now we dare not despair ; for if, when we were Enemies, we were reconciled unto thee by the Death of thy Son, how much more, being reconciled, are we saved by his Life ? All our hope, and all our confidence is reposed in that precious Blood, which was shed for us, and for our Salvation.

O how greatly are we Wretches bound to fear thee, to love thee, to bless and praise thee, to honour thee, and to glorify thee ! seeing we are redeemed at such a Price, saved with such gifts, cherished with so many Promises and Blessings of the same, even thy Son our Lord Jesus Christ ! Establish, O God, that which thou hast wrought in us, finish what thou hast begun, that we may be able to come in the Fulness of thy Mercy ; make us through thy holy Spirit to understand, and through thy Son to discern, and with due Honour reverence this High Mystery of Godliness, which is, how God was manifest in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, and received up into Glory. Where we doubt not but we shall reign with him for evermore. *Amen.*

A Prayer

A Prayer for a Woman with Child.

O God the Creator and Redeemer of all Mankind, Comforter of all that call upon thee, and the only Deliverer of such as are in danger; be merciful, I beseech thee, and look down in mercy from thy throne upon the Fruit of my Womb; behold, I seek and sue unto thee for a Blessing at this Time; my Sin is great, my Danger is at hand not small; my Pains to come will be grievous, and my Life now is most uncertain.

Assure me, I beseech thee, of the forgiveness of all my Sins, mitigate Fear, and assuage my Sorrows, strengthen me with the refreshing of thy Spirit, confirm me in the Faith of my Saviour, and bless all good Means appointed for my Comfort, that in due time I may be a joyful Mother, and see the Fruit of my Body, safe, sound, and perfect; without blemish or deformity.

O Lord, I know not how soon my Travail will overtake me, when I must encounter with Life or Death! One drop of thy Mercy hath sovereign Power to cure all the Wounds of those Sorrows: Shed therefore, O holy Father, that drop of Grace upon me in that minute, when I am to encounter with so stern an Adversary: Strengthen me with Patience, preserve me that I perish not, and bless the work of my Midwife.

Let not the Child yet unborn; the Babe in my Womb, be punished for my Offences, but give it Growth, Form, and what thou seest in thy good Pleasure to be fit and necessary for it; and when the time is come that thou wilt call it out of this close House of Flesh, where it now inhabiteth, to dwell in the open World, sanctify thy Creature; make it by Baptism a Member of thy Church, a Lamb of thy Flock, and direct it in the Ways of thy Commandments to its Life's end. *Amen.*

The Midwife' Prayer.

MOST Gracious God, who alone hast the Power to produce Children from the Womb and bring them into the light of this World, I thy most unworthy Servant, whom thou hast appointed for this Office, to be a help and a comfort to all those which are in Extremity and near the time of their Travail, do, in all humility, prostrate my self before thee, beseeching thee to vouchsafe me thy Divine Assistance in these Performances.

Have Mercy upon me and bless me, guide me, and govern me in all my Actions, prosper all my Undertakings, grant that I may be as careful of the Poor as of the Rich, that I may do good and not hurt, save Life and not destroy it by my negligence; help my Infirmities and Imperfections, that I may neither be too timorous nor too rash in the Performance of my Duty, but grant me Art and Judgment in the happy finishing all my Operations.

Work in me an Understanding and a tender Heart, and whatsoever else is necessary in my Undertaking, and mercifully grant, O Lord, that whensoever my Duty calls me, either by Night or Day, I may be always prepared: Preserve and defend me from the Infection of all contagious Diseases; by thy most gracious favour grant me a prosperous Success, that whatsoever I do, may tend thy Glory, the comfort and help of all good Women (committed to thy Charge) and my own Credit, through Jesus Christ our Lord. *Amen.*

A Prayer to be said by those that are present with a Woman in Travail.

O Almighty God, we are here assembled for the Comfort of this Woman, who travaileth in pain to be delivered of a Child. Through the Transgression of our first Parents, she cannot be delivered but with great sorrow, for thou hast laid thine heavy Displeasure upon us sinful Women, that in much Sorrow shall we
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bring forth Children ; yet since thou hast given us Faith in thy Son, give us all (especially to this Woman thy Servant now in this Extremity) Patience ; mitigate her Pains, prosper our Work, bless our undertakings, that by our help she may be delivered, and forget her pains ; *because a Child is born into the World.*

We pray unto thee for this Child in her Womb : Thou hast inrolled it in thy Book, thou hast made it in thy Frame, the Bones thereof are not hid from thee, all the Members of it are written in thy Volume. Thou didst visit it at the Time of Life, visit it now at the Hour of Birth, that thou mayest receive Glory by thy Works, and the Mother gladness in beholding her Infant, after her all her Sorrows. Give her, we beseech thee, neither a monstrous, a maimed, nor a dead Birth ; but as thou hast blessed the Conception of this Infant, so bring it with Perfection into the World. Hear us, O Lord, and help this thy weak Servant ; visit her as thou didst *Sarah*, comfort her as thou didst *Rebecca*, and cheer her as thou didst *Leah* : forgive her all her Sins, whether she be sure to live or die, let her trust in Thee, and let thine Angels pitch their Tents about her, now and for evermore. *Amen.*

A Thanksgiving by those that are present after Delivery.

O Eternal God, infinite in Mercy towards all the Sons and Daughters in Affliction ; we desire to praise and magnify thy holy Name, acknowledging thy Goodness to us, and thy special Favour to this Woman thy Servant. We called upon Thee, and thou heardest us ; we petitioned for thy Favour to thine Handmaid, and thou regardest her ; we begged a Blessing for her Child, thou hast blessed it, and hast made her a joyful Mother. We offer unto Thee the Sacrifice of our Lips ; let our Thankfulness ascend up unto Thee like a sweet-smelling Saviour.

Continue thy loving Kindness to this thy Servant ; keep her from all further Peril and Danger of Child-Bed ; give her Strength to recover her Weakness, Joy

to

The Whole Duty of Prayer.

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to forget her late Sorrow, and Thankfulness that such a Child is come out of her Loins, as one Day shall inherit the Kingdom of Heaven. Give thy Blessing to the Infant now born, that it may in due Time increase in Wisdom, Stature, and Favour with God and Man. Baptize it with Water and the Holy Ghost, endue it with all heavenly Graces, defend it against all Dangers, provide for it in this mortal Life, and crown it in the End with Life everlasting.

Bless us, O Lord, that are here met together to behold the Glory of our Creator in this little Infant: Let us all in Sobriety, Chastity and Godliness, walk before Thee all the Days of our Lives. Make us like fruitful Vines, and our Children like Olive Branches round about our Tables: Let our Husbands rejoice in us, and make us careful to obey them, as thou hast commanded us, that thy Kingdom may be increased, the Bed undefiled, and our Saviour Jesus Christ glorified, to whom be Praise for evermore. Amen.

A Thanksgiving by the Woman, after Delivery.

Blessed Lord God, I yield Thee all Honour, Glory, and Praise, who hast now delivered me from the great Pain and Peril of Child-birth, who hast taken away my Reproach, and made me an Instrument to increase thy Kingdom. It is in thy Power to strike Death into my Womb, but thou hast given me a double Life; all mine Anguishes thou hast sweetned with Gladness. Continue thy Mercies and Favours to me thy Servant, that my Lips may render Thee my hearty Thanks.

Look upon this my Infant, which thou hast given me; preserve it in Health, quicken it with Grace, crown it with long Life, that it may grow up to be a Servant in thine Household: Send the Father of it and me much Comfort by it, that it may be a Staff to our old Age: Bless it with Store of Friends in this World, and be thou a chief Friend to it for evermore.

And

And for its better Growth in Grace, feed it with the Milk of thy holy Word, defend it from all Dangers ghostly and bodily : Guard me, and regard this my Birth, that Satan rule not, nor reign within us, but deliver us still out of his Jaws, as a *Bird out of the Snare of the Fowler* ; let thy Blessing, O Lord, be upon me and my Children, and evermore keep and defend us. *Amen.*

A Thanksgiving after a Deliverance from any Calamity.

Almighty and Everlasting God who hast suffered thy Church so to be tempted with Afflictions, that it is never free either from the Sword of *Ishmael*, which is a reviling Tongue, or the Sword of *Esau*, a persecuting Hand ; having taught us all to drink of the same Cup our Master did ; so strengthen me with Patience, direct me by thy Spirit, and uphold me by Faith, that all Trouble may be as welcome to my Soul, as afflicted *Ruth* was to the Field of *Boaz*. Though Troubles are many and increase daily, yet thou O Lord, knowest how to deliver us out of all ; *Heavins may endure for a Night, but Joy cometh in the Morning.* Doubtless there is a Reward for the Righteous, and a Rod for the Wicked. Let one Plague follow another ; yet as the Viper leaped on St. *Paul's* Head, and immediately leaped off again, so one Trouble shall leap upon the Righteous, and, in an Instant, shall as soon vanish ; though he fall, yet he shall rise again ; for the Righteous shall not be forsaken for ever.

I have lately tasted of thy Goodness, O Lord, I have now been sensible of thy Mercy. in great Measure by this great Deliverance. I have had Experience many Times of thy Loving Kindness, but never more than in the late Favours. I chattered like a *Swallow*, I mourned like a *Dove*, I panted like a *Hart*, but thou hast put Life again into my Soul ; thou hast not dealt with me according to my Sins, nor rewarded me according to mine Iniquities. As high as the Heaven
above

above the Earth, so great is thy Mercy towards them that fear Thee ; since the Mercy, O Lord, hath been so great towards me ; grant that I may love Thee more zealously, fear Thee more reverently, and obey Thee more carefully, all the Days of my Life. For as *Elkanah* was to *Hannah*, instead of many Sons, so be thou still to me a God, instead of many Comforters. Give me therefore Patience in Trouble, a Constancy in Hope, rooted and grounded in Love ; and so bring me, O Lord, from this Valley of Tears, to Life everlasting. *Amen.*

A Prayer before taking of Physick, or any outward Means for restoring of Health.

MOST mighty God, the great Physician both of Soul and Body, who by thy Blessing on a Lump of dry Figs didst heal *Hezekiah's* Boil, that he recovered ; and by laying thy Hand upon the Head of *Peter's Wife's Mother*, didst cure her of her Fever ; and anointing the Eyes with Clay and Spittle, didst restore the Man that was blind even from his Birth, unto perfect Sight ; and by seven Times washing in the River *Jordan*, didst cleanse *Naaman* the Syrian of his Leprosy ; and by thine Appointment hath provided Means for thy Children, for the curing their Sickness, and Recovery of their Health.

I dare not, O Lord, without Injury to my Soul, and Indignity to thine Omnipotency, despair of thy Sufficiency, and Almighty Power, for the restoring of me to Health, or not use that Help, and expect a Blessing upon those Means which are requisite I should chuse and use for the Repairing of my Body, and the Restoration of my Strength. I dare not fer to send unto Sorcerers, Wizards, Charmers, or Inchanters for Help ; nor, with *Abzaish*, go unto *Belzebub* the God of *Ekron* for Relief, and to leave Thee the God of *Israel*. But I renounce and reject all other Helps but from Thee alone ; and upon the bended Knees of an humble Heart, I come unto Thee, beseeching Thee to sanctify
what

what I am now to receive or apply to my Ease and Good, and to give such a Blessing thereunto, that it may remove such Pain and Sicknes as afflict my Body.

O Lord, grant me in all my Sicknes, Patience, and not for to murmur or repine at thine afflicting Hand; and in Health give me a provident Care for to prevent all such Maladies, as by Reason of my manifold Sins thou mayest most justly inflict upon me. And as *David's* Troubles made him for to pray, *Hezekiah's* Sicknes for to lament, the *Prodigal* for to return home, and *Israel* under *Egypt's* Burthen's cry unto Thee, so I beseech Thee, that every Chastisement of thine may compel me the rather for to sue unto Thee for thy saving Health, Pity, Compassion, and Grace: And as Christ told his Disciples, that *Lazarus's* Sicknes was not unto Death, but for the Glory of God; so I beseech Thee that none of my Afflictions may be unto the Death of my Soul, but rather for the Good both of Body and Soul. And even as *Noah's* Ark, the higher it was tossed up with the Flood, so the nearer it mounted towards Heaven; so my Soul being sanctified by thy Grace, the more it is exercised with the Water of Affliction, the nearer let it be lifted up towards Thee O God: Grant this, O holy Father, for thy dear Son's Sake, to whom with Thee and the Holy Ghost, be all Honour and Glory, both now and for evermore. *Amen.*

A Prayer before going a Journey.

ALmighty God, who preservest thy Servants in all their Ways, and didst protect and direct *Jacob* in his Way to *Laban*, *Jonah* in his Voyage, and the Children of *Israel* in the Wilderness, and in their Travels likewise over *Jordan*; guide me, thy unworthy Servant, in the Journey I am now about for to undertake: O Lord, walk with me, be about my Bed, and about my Paths; keep me from all Dangers both of Body and Soul; refresh me when I am weary; comfort me when I am solitary; and send me Health and Strength of Body to perform it: Deliver me from Thieves,

Thieves, Robbers, and savage Beasts ; furnish me with all Necessaries, and send me Home again in Safety.

Send me, I beseech Thee, O Lord, Success in all my Undertakings ; and grant that I may undertake nothing but what shall be pleasing in thy Sight. If I meet with Company, grant they may be such as I may receive Good by rather than Harm ; if I am alone, let thy Law be my whole Delight. Grant that I may then meditate such Things as shall be for the Benefit and Salvation of my Soul ; and grant that after my Business is fully accomplished, when I return home, I may find my Friends, Wife, Children, and Family, in perfect Health ; and though my whole Life be but a continual Travail here, yet send unto me everlasting Peace, with Thee, and thy Son Jesus Christ. *Amen.*

A Prayer upon Return from a Journey.

MOST merciful and gracious Lord God, Keeper of *Israel*, the Well spring of Life, and the alone Preserver of all Mankind, I do render unto Thee all hearty Thanks and Praise, for thy provident Care and gracious Protection over me throughout this my Journey, whereas I might have perished ere I had seen again this my Habitation ; but that Thou, O Lord, hath walked before me, *by Day as a Pillar of a Cloud*, for to guide me in the Way, and by the *Night by a Pillar of Fire* for to give me Light. Thou directest me in all my Paths, O lead me into the Way of Life.

Give me an humble and thankful Heart ; let me not bury this, and other thy gracious Favours in Forgetfulness ; but let my Soul still continue for to praise Thee, and to magnify and adore thy most holy Name ; and grant thy good Spirit may lead and conduct me into the Land of Righteousness. As thou hast brought me, O Lord, through this Journey and kept this Tabernacle of my Body unsplit : So in thy good Time bring my Soul home to the Land of Promise, and that for thy dear Son's sake, our Saviour Jesus Christ, *Amen.*

The

The Mariner's Prayer.

O Eternal God, who rebukest the Winds, and stillest the Raging of the Sea, and the Noise of the Tempest, whose Ways is in the Waters, and thy Wonders in the Deep ; we are in Danger of perishing every Moment, unless by thy most miraculous Power thou dost deliver us from Death. When with thy Servant *Peter*, we cry out, *Help, Lord, we perish* let thy Hand be stretched forth to command the Waters to be still. Fill our Sails with gentle, and also prosperous Gales : save us from Shipwreck, defend us from Pyrates and Robbers, preserve us from Lightning, Tempests and Captivity ; hold the Winds in thy Right-Hand, and the Waves in thy Left ; keep us from Thunder, whose fearful Crack may rend us in Pieces ; save us in the bitterness of Frost, Hail, Ice, Snow, or Whirlwind ; let us be prepared for Death, and meditate upon those Things that concern our better Life.

Send us the Prayers of those that are upon the Land, and bless all our Friends that are now parted from us. Save our Souls from the great *Leviathan*, whose jaws are ready to devour us. Make good our Provision for bodily Sustenance, as well as Furniture for our Ships. Let thy Peace be amongst us ; save us, succour and defend us, O Lord, thou Anchor of our Hope, for thy Glory, and for thy Name's sake. to whom be Praise and Glory, World without End. *Amen.*

A Prayer in Storm.

O Lord, our God, thou hast commanded us in the Day of Calamity to call upon thy Name, and thou hast promised to hear us. Lord we fly unto thee who art a sure Refuge. Thy Flood gates are opened, and the Floods lift up their lofty Waves : But thou, O Lord most high, art mightier than the Noise of many Waters, yea, than the mighty Waves of the Sea. Thou canst in a Moment, if it stand with thy Divine Will and Pleasure, rebuke the Winds and the Seas, and turn this Storm into a Calm.

We know we justly deserve to be cast away and utterly to be rejected by thee; but Lord save us; or else we perish: Accept of our unfeigned Sorrow for all our Sins and Transgressions, and endue us with a stedfast Resolution to forsake them. Be merciful unto us, O God, be merciful unto us, and save us from perishing in these deep Waters. O refresh us with thy Mercy, and that soon, lest we go down into the Place of Silence. O comfort us in this great Distress, that though the Sea rage and swell, our Hearts may be quiet and still in the Time of our Disconsolation.

And as we earnestly desire to be protected from this great Peril and Danger which now terrifies us, so we earnestly beseech thee, that thou wilt for ever fill our Hearts with such an awful Dread of thy Majesty, that we may fear thy Name and praise thy Power in the great Congregation: Awake our dull and drowsy Souls from the Sloth of Sin, and renew a right Spirit within us: Fill us with the Gifts and Graces of thy holy Spirit, that we may live the Life of the Righteous, and never forget thy Loving-kindness; save us now from Death, we beseech, from the merciless Waves which are now ready to swallow us up, and bring us home in safety, for thy Son Jesus Christ his sake, our only Lord and Saviour.

A Thanksgiving after a Storm.

I Praise and glorify thy holy Name, O Lord, for all thy Mercies and Blessings vouchsafed unto us, especially for this my last great Deliverance, wherein I was encompassed in that wide Ocean, which thou hast set Bounds and Limits to: If thou, O Lord, hadst not been on my Side, the Seas had swallow'd me up quick, and I had gone down into the Deep in Silence, but thou hast been my God and my Deliverer, and hast put a new Song into my Mouth, even a Song of Praise and Thanksgiving unto my God.

I acknowledge, O Lord, that thou art the God of all the Earth, and of them that remain in the broad Sea:

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Blessed

Blessed for ever and magnified be thy holy Name, that thou hast not cast me out of thy Sight, nor turned thy Mercy from me: I have escaped the raging Sea, and the noise of the proud Waves, which have done me no harm. If thy almighty Providence hath not protected me the Streams had gone over my Soul; the stormy Wind and Tempest I have narrowly escaped, the Storm is ceased, and I am safely delivered.

And now, what shall I render to thee, O Lord, for this, and others thy great Benefits? I will offer up to thee the Sacrifice of Thanksgiving, and I pay those Vows I so solemnly made unto thee when I was in Trouble. I will evermore remember, that my Help is in the Lord, who made Heaven and Earth, and that thou art the God that can and will deliver me. Let this thy Mercy and Loving-kindness never depart from my Memory, but let me praise thy goodness, and sing of thy Power unto my Life's End.

A Prayer in Time of Thunder and Lightning.

O Most mighty and terrible Lord God, before whom the Earth shakes, and the Heavens drop at thy Presence: Thou overturnest the Mountains by the Roots, and removest them in thine Anger: Thou dost great Things, and thy Ways are past finding out; yea, thou dost Wonders without Number; thy Voice, O Lord, is very powerful, so full of Majesty that it rends the Air, and casts forth Flames of Fire. Thou canst, O Lord, at this Time, tear us in Pieces, and none can be able to deliver us, for there is none but thee alone that delivers this Sort.

Oh! who would not dread thy all-glorious Name, O Lord? Who would not stand in Awe of his Majesty? Who would not fear his Judgments, when thou shoutest forth thy Arrows of thy Thunder and Lightning? Is it not of thy mere Mercy, O Lord, that I am not at this Time consumed, but that thy tender Compassion fails not towards me, a poor miserable Sinner: The Blast of the Breath of thy Nostrils can drive me, like Chaff

Chaff before the face of the Wind, and chase me into the bottom of the Pit, from whence there is no Redemption.

But thine Eye, O Lord, hath spared me and I am yet alive: O make me a living Monument of thy Mercy, that I may work out my Repentance unto Salvation, and let it be a Repentance never to be repented of. Possess my Heart with such a Fear and Love of thee, that I may tremble at thy Word, and melt at the Sight of thy Judgment. Deliver me I humbly beseech thee, in that great Day of thy Appearance, and let me not be in the number of, *Depart ye Cursed*, but among them whom thou callest, *Come ye blessed of my Father, inherit the Kingdom prepared for you*. This I humbly beg for thy Son's sake, our only Lord and Saviour. *Amen.*

The Soldier's Prayer.

O Most Omnipotent Lord God, Heaven is thy Throne, and Earth is thy Foot-stool, and the whole Host of Heaven continually pays Obedience to thee: O Lord, I present myself before thee, acknowledging my own Vileness, but thine infinite Goodness; my own weakness, but thine infinite Power and Majesty. O thou that teachest my Hands to war and my Fingers to fight, endue me with Courage and Resolution to run through those Difficulties I may meet withal, and when any Encouragement presents for the public Good of my King and Country, then, O my God, animate me with that Vigour and Christian Fortitude, that I may overcome all those which oppose thee and thy People.

Preserve me, I beseech thee, and bless me in all my Enterprizes; save me from of Death, and cover my Head in the Day of Battle: Prosper our Arms with good Success; make our Religion, and Country, like the House of David, grow stronger and stronger; but let the Enemy, like the House of Saul, grow weaker and weaker. Let no covetous Desires, Greediness of Spoil, Ambition, Vain-Glory, Hatred, Malice, Uncharitable

ritableness, or any thing that exalts itself against thee and thy Kingdom, ever take hold of me, keep me from all Atheism, Infidelity, Blasphemy and Prophaneness; from all Rioting, Chambering, and Wantonness. Grant that I may do no Violence to any Man, or accuse any Man falsely. but be content with my Wages, that whenever Death approaches, I may joyfully, giving up the Ghost pronounce this saying; *I have fought a good Fight, I have finished my Course, I have kept the Faith; henceforth there is laid up for me a Crown of Righteousness, which the Lord, the righteous Judge shall give unto all those which love and fear him, and put their trust in his Mercy. Amen.*

A Prayer for a Debtor in Prison.

O God, the keeper of the Poor and Needy, and all those who are in Adversity; look down I beseech thee, with an Eye of Pity and Compassion upon thy afflicted Servant; the Place I am in is miserable, disconsolate, and comfortless, but withdraw not the Light of thy Countenance from me. O Lord I confess I have abused all those Mercies I have enjoyed; I have not employed that precious Time thou hast given me to improve, but on the contrary I have been neglectful, and guilty of all Profuseness. I have been worse than an Infidel, in not making that Provision for my Family, which I was obliged in Justice to perform; neither have I paid those due Debets which I have become bound to do, therefore am I plunged into this Depth of Misery.

Divers Ways I am apprehensive I have highly offended thy divine Majesty, both in Thought, Word, and Deed, for which I earnestly implore thy gracious Pardon and Forgiveness. I acknowledge thy divine Goodness and Mercy, that thou hast not snatched me hence, and sent me into everlasting burning among the damned; but thou hast preserved me unto this Moment, that I may live and praise thy great Name. My Body, O Lord, is now confined, but I beseech thee

The Whole Duty of Prayer. 71

thee enlarge my Spirit, whereby I may offer up the Sacrifice of Prayer and Thanksgiving with all Chearfulness, for all the innumerable Benefits which I have from Time to Time received from thee: Dispose the Hearts of my Creditors to a free Compliance, and enable me, I beseech thee, to make them Restitution; that whenever I shall be released, I may walk more circumspectly, and redeem that Time I have so vainly lost. Bless all those who have extended Charity to my Relief, or have sought to procure my Liberty, and bring us at last to thy Heavenly Kingdom. *Amen.*

A Prayer for a Malefactor in Prison.

O Most merciful God, thou art holy in all thy Ways, and righteous in all thy Works, vouchsafe thy Grace, O Lord, to a vile Wretch and incorrigible Sinner: I implore, O Lord, that Mercy which formerly I have abused; I sigh and groan under the Weight of my Sins, and they are become a Burthen too heavy for me to bear; my presumptuous and wicked Proceedings stick like so many Arrows within me, and when with an awakened Conscience, I remember them, I am ready to sink down into the Pit of Perdition, and utterly despair of any Mercy and Compassion.

How brutish have I been, in hating Instruction, and all Manner of Reproof! I have not obeyed the Voice of my Teachers, neither did I incline mine Ear to them that admonished me, but like the deaf Adder, I stooped my Ears, and adhered not to wise Counsel; thy most holy Laws I have offended; thy Sabbath I have broken by Excess of Drunkenness, and all Manner of Riot and Debauchery, which have been as Forerunners of this Crime, for which I stand now committed, and the Hand of Justice has overtaken me.

But Lord I beseech thee, have Mercy upon me, even for his sake who redeemed me and all Mankind; accept of his Atonement for my Sins, and save my Soul for thy Mercy's sake: Wash away all my Sins in his most precious

precious Blood, and blot all my Offences out of thy Remembrance. O shew me some Taste of thy tender Mercy whereby the fear of Death may be abated; give me some Assurance of hope in thee, that when the Day of Disolution comes, my unworthy Soul may be received into thy Heavenly Kingdom. *Amen.*

A Submission to the Sentence of Death.

O Eternal God, in all Humility of Soul and Body, I cast myself at the Feet of thy Divine Majesty; thou art the Sovereign Judge of the World, and hast fully pronounced against me and all Sinners, that *Dust thou art, and unto Dust thou shalt return.* In Obedience to thy Divine Justice, I wholly resign all the Faculties of my Soul and Body, to thy Sentence pronounced against me, acknowledging it to be most justly due to me for those infinite Sins I have committed against thee.

O never let slip from my Memory that bloody and shameful Death of thy Son Jesus Christ, who after he had suffered in his Soul unspeakable Sorrows, and in his Agony a bloody Sweat, offered up himself a Sacrifice for mine, and the Sins of the whole World: Never let me repine at what the Hand of Justice hath decreed to my Body, but let me, by a sincere Repentance, seek thy face to preserve my Soul: The Death, I am to suffer is painful, and even a shameful Death; but thou, O my God, canst make my Passage easy.

Thou, O my God, didst remember the Thief upon the Cross: O remember me, I beseech thee, in my last Hour, and say unto my Soul, *This Day shalt thou be with me in Paradise.* Keep my Heart and Mouth from pronouncing Words which may be offensive to Christian Ears, and let me never be ashamed to confess thy holy Name, and to continue thy Solder and Servant, manfully fighting under thy Banner, unto my Life's End. Strengthen me, O Lord, in this great Conflict, and shew me the Light of thy Countenance, for evermore. *Amen.*

A Pre-

A Preparation for Death.

MOST gracious God, the founder of all goodness, I bless and magnify thy holy Name, for all thy Mercies extended to me and all Mankind; I bless thee for my Being and Well-being, from the Hour of my Conception to the Day of my Nativity, from my Minority to my riper Years, and Age of full Strength, and even to this present Moment. I praise thy Name for all the Means of Grace, and the hopes of glory, for my Creation, Redemption, Preservation, and the Blessings of this Life.

I magnify thee for all thy Mercies, in forgiving my infinite Transgressions; for all thy Patience and long-suffering towards me; I have, like the Prodigal Son, absented from thee, and at my Return thou hast received me graciously. Lord, I humbly beseech thee, raise me up from the Death of my Sin unto the Life of Righteousness, that being made a Partaker of the Death of Christ a follower of his holy Life, I may be made a Partaker of his Spirit, and of his Promises.

O let me never charge thee, my God, foolishly, nor offend thee by an impatient and uneasy Spirit, nor weaken the Hands and Hearts of those that charitably minister to my Necessities; but let me pass through the Vale of Tears, and the Valley of the Shadow of Death, with Peace Safety, with a meek Spirit, and a Sense of thy Divine Mercies: Grant this. O eternal God, for the Merits of thy only Son, our ever blessed Lord and Saviour. *Amen.*

A Prayer for Pardon of Sins.

O Most merciful God, who wouldest not the Death of a Sinner, but rather that he should turn from his his Wickedness and live; have Mercy upon me and heal my Soul, for I have sinned against thee: I have committed Iniquity with greediness. I have added Sin unto Sin daily and hourly. I have made Reso-
lution

lution and Promises of Amendmen^t, but in a Moment, I have started aside, like a broken Bow, and have returned to my former Custom, like the Dog to his Vomit, and the Swine to wallowing in the Mire.

But thou art a God, gracious and merciful, pardoning Iniquity, Transgression, and Sin, and there is forgiveness with thee, that thou mayest be feared; therefore to thee, O God, I come like an ungracious Child, but to a gracious Father; I come in all Humility of Soul and Body, and appeal from thy Throne of Justice unto thy Mercy-seat. Mercy, good Lord, I beg at thy fatherly Hand, for I acknowledge, with grief of Heart and sorrow of Spirit, that I have infinitely sinned against Heaven, and against thee, and am no more worthy to be called thy Son.

Give unto me, O Lord, a new Heart, and a right Understanding, that I may perceive the Evil of my Ways, and repent of all my Transgressions: Lord, where Iniquity did abound, there let thy Grace much more abound; hide thy face from my Sins, blot out all my Iniquities, and receive me graciously, for his sake who died for Sin, and knew no Sin, even that immaculate Lamb, thy dear Son Jesus Christ the Righteous, my only Saviour and Redeemer.

A Prayer for Christmas Days

O Blessed Lord, who upon this day, tookest our Nature upon thee, and was born of a pure Virgin, keep me from defiling myself with sinful Pollutions, or abusing it, or enthralling it to Satan; let thy Spirit quicken me, thy Flesh nourish me, thy Wisdom guide me, thy Grace sanctify me: Let the Holy Ghost, of whom thou wast conceived, beget thee in me, by the immortal Seed of thy Word; let thy Faith convince thee, my Profession bring thee forth, my Love embrace thee, and Devotion entertain, and continually keep thee with me, until thy second coming. *Amen.*

A Prayer

A Prayer for New Year's Day.

O Lord, who on this Day wast circumcised, and bleedest for my Sins, have Pity and Compassion on me, who with weeping Eyes, and a bleeding Heart, come unto thee, beseeching thee that those drops of Blood, which fell from thee this Day, may satisfy for the Sins of my unworthy Birth; and as thou hast began a new Year, begin in me a new Reformation: Make me, I beseech thee a clean Heart, and renew a right Spirit within me; let me now cast off the old Man, and put on the new; and from this Day to the end of my Life, walk in newness of Life, that I may become a fit Guest to be admitted into the new Heavens, where dwelleth Righteousness, to be entertained at thy Table, and new Wine with thee in thy Heavenly Kingdom for evermore.

A Prayer for Twelfth Day.

O God, thou Light of all the World, who guidest the Heathen Sages by a Star to look after thee, give me Grace to hearken to the more sure word of Prophecy in the holy Scripture, till the Day dawn, and the Day-star arise in my Heart. The Star guided them, till they approached thy Presence; so, O Lord, let the Light of Faith guide me in all the paths of Life, even till I come to behold thee, not in a poor Stable littered with Straw and Dung, but in a Celestial Palace, founded upon Pearls, and built with Sapphires; not receiving a Present of Gold which fades away, but shearing a never fading Crown of Glory; not having a Quantity of Frankincense and Myrrh in thy Hand, but a golden Censer full of sweet O'ours, which are the Praises of thy Saints and Angels; among which I beseech thee to offer up the Prayers of me a Sinner, that I may become a Saint in thy heavenly Kingdom.

Amen.

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A Prayer

A Prayer for Ash Wednesday.

O Eternal God, who didst fast forty Days in the Wilderness, accept of my Humiliation these forty Days; and grant that I may not only fast from accustomed Meats, but that all my Senses may be restrained from their usual Affections of this World: Let no Object delight me till I behold my Sins removed like a Mist, and the Light of thy Countenance shine upon me: Let no Sound or Voice delight my Ear, till I hear thee by the Spirit speak Peace to my Conscience, and say unto my Soul, I am thy Salvation: Let no other Pleasures take hold of me, till with the four Herbs of sorrow and anguish, I have eaten the Christian Passover the Flesh of thee, that immaculate Lamb, slain from the beginning of the World: Hear me, O blessed Redeemer; and as thou wrotest in Dust when they brought the Woman in Adultery, so I beseech thee, write my Sins in Dust, and bury them all in the Ashes of Oblivion. *Amen.*

A Prayer for Good Friday.

O Most merciful and gracious Lord God, who by thy Obedience unto Death, even the Death of the Cross, didst become the Sacrifice of the whole Universe, the magnificent example of Patience, the Lord of Life, the good Shepherd, laying down thy Life for the Sheep, and the only Mediator between God and Man; let thy bleeding Wounds heal, thy precious Blood cleanse, thy shameful Death make me alive, and thy holy Spirit make me to work Righteousness all my Days; that I may, by thy Aid and Example, obey my heavenly Father with Affections, with my Soul and Body, Time and Estate, in Prosperity and in Adversity; that I may bear my cross patiently, to do Work cheerfully, and be ready to benefit Mankind with great Charity and Industry; that being a follower of thy Life, and a Partaker of thy Death, I may receive a Part, at the Resurrection of the Just, in thy Inheritance for evermore. *Amen.*

A Prayer for Easter Day.

O Most gracious Redeemer, who didst pass from a painful Life to an ignominious Death, and from the Bitterness of it to the darkness of the Grave, and by thy divine Power didst raise thyself from thence to Life; I give thee Thanks for thine infinite Love to me, and all Mankind; I acknowledge thee to be my Lord, and confess thee to be my God; I adore thy Majesty, and rejoice at thy Mercies; I humbly pray thee to enable me, with thy Spirit, to believe all thy Doctrines, and to obey all thy Commandments; that after a holy and religious Life, spent in doing Honour to thy holy Name, I may be a Partaker of thy holy Resurrection, passing from Death to Life, from the Darkness of the Grave to the Light of Heaven, from an imperfect Duty to the Perfection of Holiness, in the Fruition of the Joys of God, in thy heavenly Kingdom. *Amen.*

A Prayer upon Ascension Day.

O Blessed Jesus, thou didst ascend to thy holy Father, and didst open the Kingdom of Heaven to all Believers; thou hast espoused thy Church unto thyself with the everlasting Circle of thy Providence; with thy Word and with thy Spirit, thy Promises and thy holy Intercession; thou hast a feeling of my Infirmities, and art my merciful High Priest, making Intercession for me for ever: O be thou pleased to represent all my Wants, and supply them, and excuse all my Infirmities, pity all my Calamities, pardon my Sins, and send down thy holy Spirit of Grace into my Heart, that though I wander here upon Earth, yet my Conversation may be in Heaven, where let my Inheritance be for ever. *Amen.*

The

The Master of a Family his Prayer.

O Most high God, the great Lord of all, whose Providence disposes the several Ranks of Men in the World : And thy Word gives Rules to Masters, as well as Servants, how to demean themselves in their respective Places 'Tis thou, my Lord, who hast made me the Head of this House : O that I may walk in it with an upright Heart ; and not shelter any ill Thing offensive to God or Man, under my Roof ! But countenancing the Pious, correcting the Vicious, and yielding my self a Pattern of all that Good, which ought to be seen in the rest : Let me so command my Children, and my Household after me, that they may keep the Way of the Lord, And as for me, and my House let us ever in Faithfulness serve the Lord. O that there may not be a Hypocrite, nor an unrenewed, prophane Person among us. Let not me that am called a Master, my self serve Sin ; nor be enslaved by my own Passions and Lusts : But have the Dominion over my self ; and keep my Eyes ever waiting upon the Lord my God, even as the Eyes of Servants are to the Hands of their Masters.

O that my Wife may be the Spouse of Christ ; my Children the Children of God ; my Servants the Servants of the Lord ! And all the Members of my Family the true Members of thy Church, and the constant followers of all that is Laudable and Good Let me not carry my self with Rigor and a high Hand ; nor despise the Cause even of my Servants ; but with Patience and Fairness hear them ; and give unto them that which is Just and Equal ; knowing that I also have have a Master in Heaven. Let me not insult over any that are under the Yoke ; nor be severe and cruel to them ; Nor oppress or defraud them in their Wages, nor any Rewards or Encouragements, that they may justly expect from me. But let my Dealings with them, and my Usage of them, be upright and Candid,

Merci.

Merciful and Kind ; taking care of their Bodies and their Souls, of their Maintenance and their Carriage, and all that concerns them ; as their benign Patron, and their faithful Friends : And treating them with all due Regard, as my Brethren and Fellow-Servants, and my Equals in the Worship of God ; with whom is no respect of Persons. O give me, Lord, an understanding Heart, and prudent Conduct, and such a Spirit of Government, that I may go in and out before my People, as one that is taught of God ; and commanding nothing but in the Lord, according to thy Will, and for the advancement of thy glory.

O bless my House, Lord, and preserve it from Vice and Ungodliness, and from all Disorders and Dangers, and make it a Nursery of Virtue and Piety ; and all that is Exemplary, and of good Report. Direct, O God, and help us every one in the Discharge of our several Offices ; that we may employ our selves as we ought, and with quietness do our own Business : Never forgetting, but above all Respecting and Pursuing, the great Work of the Lord, for which thou didst send us into the World. O keep us all evermore in thy Fear and Love ; safe under thy Tuition, and upon the holy Way to thy heavenly Kingdom : Through thy Mercy to us all, in our common Lord and Saviour Jesus Christ. *Amen.*

A Soliloquy, for the pious Soul's Solace ; by way of Paraphrase on the Creed.

LET not your Heart be troubled, (saith the Lord of Love, our dear compassionate Redeemer,) ye believe in God, believe also in me ; (the Messenger of his Love, sent to be the Saviour of the World.)

Why art thou cast down then, O my Soul ? And why art thou disquieted within me ? When

I believe in God,

And am not expos'd, (as one Forlorn,) to shift for my self,

self, and to make me a Happiness out of my own Stock, or want it; but I have a God to repair unto, and depend upon: And to expect all that ever I can desire from him. And this God is

The Father,

Not only of our Lord Jesus Christ, by eternal Generation: But my Father, by a late Creation; which has brought me out of Nothing to what I am: Not only to Being, and Life and Sense; but to the use of Reason, and to the Enjoyment of all that ever I have in the World. Yea I am bold to Father my self upon him also by spiritual Adoption: And am persuaded, that a Woman may sooner forget her sucking Child, than the Lord will forsake that Work of his Hands, which he has new created in Christ Jesus: Nor is he less able than willing to do me good, being

Almighty,

And what is too hard for Omnipotence; Or who can pluck me out of his Hands. To whom the very Powers of Hell are but Weakness? Though I am Weak as a shaken Reed my self; yet my Help stands in the Name of the Lord, who is the

Maker of Heaven and Earth,

And what can any of his Creatures do against me, when God himself is for me? He that made all, will he see his Child want a Competency in the World? Or should I be turned out of the Earth, yet all Heaven is the Lord's. And when he is my Portion, I am sure of that, which is infinitely better than all the World's Good; which (alas) is but a poor Drop from the eternal Fountain of all Goodness. And what can be better than him that made it, and gave it all that Goodness which it has? My self, and whatever I see in the World, was once Nothing. And the great Lord, who was most blessed before all Worlds, and would have been nevertheless blessed, though we had never

never been at all ; he has brought us into being ; not for any Need he had of us : But to communicate of his own Goodness to us,

In Jesus Christ,

And what so sweet as Jesus in my Mouth ! No such Musick in my Ears : No such Gladness in my Heart. I was Lost, and Jesus is my Saviour. I was Dead, and Jesus is my Life. I was an Enemy, and Jesus is my Peace. Still I Sin, and Jesus is my Advocate with the Father. Christ is my Prophet, to direct me ; my Priest, to atone for me ; my King to defend me, and to watch for Good, over me. He is all that I want : And all that I can wish. I am worse than nothing without him ; and I have all Things given me, together with him, who is the beloved of the Father,

His only Son,

The only One, by Nature, that is Coequal with the Father : And having such a Friend in the Court of Heaven, I will therefore come boldly to the Throne of Grace. For if the Son make us Free, we shall be Free indeed. The Father will deny us nothing, that we ask in his Name. And the Son upbraids us, that we make no more use of this our blessed Privilege. Hitherto ye have asked nothing in my Name (saith he ;) Ask, and ye shall receive, that your Joy may be full. Such Pleasure has he in the Prosperity of his Servants, who is

Our Lord,

Our heavenly Sovereign ; at whose Feet Kings do cast their Crowns ; and all the Angels of God worship him. O happy the Servants that have such a Lord ! And blessed be the Lord, that will admit of me in the Number of his Servants ! Is not he my Lord, that has bought me ? In one Sacrament I was listd into his Service : And in the other, how often have I sworn to him Allegiance ? This is, the Crown of all my Glorifying, that Jesus is my Lord ;

Who was conceived by the Holy Ghost,

In a miraculous Manner, above the Power of Nature ; and without any the least spot of Sin : That he might be the meet Propitiation for all our Sins. He is fairer than the Children of Men, who are (all of them ;) shapen in Iniquity, and conceived in Sin. But he is free from every Blemish ; and altogether Lively.

Born of the Virgin Mary,

And so he has done the highest Honour to our poor Nature, by uniting to the Divine. Taking part of our Flesh and Blood ; that he might not only be touched with the feeling of our Infirmities, but also taste Death for our Offences : Coming down to Earth, to raise us up to Heaven ; and manifested in our Flesh, to bring Salvation home to our very Doors : And how can I ever now be at a desperate Loss, when the Lord, in whom lies our help, is become God with us ? And to embolden our Addresses to him, he has vouchsafed even to set up his Dwelling among us. All the Glory of Salvation be to thee, O Lord, who hast brought such Joy of Salvation to the World.

He suffered under Pontius Pilate,

And having no need at all to suffer for any Sins of his own : Was he not wounded for our Transgressions, and bruised for our Iniquities ? O wicked Wretch ! That I should be of one those who put the Son of God himself upon Suffering ! But, O how happy for me, that he would be pleased to Suffer one, to save me from Suffering for ever.

He was Crucified,

Love that was strong as Death, fasten'd my Saviour to the infamous Tree ; with his Arms extended to receive me : And his Side opened, to make me a Passage to h's very Heart. O my dearest Lord ! God forbid that I should Glory, save in thy Cross ; which I shew

I shewn Satan to confound him; on which I lean to rest my weary Soul; and to which I will Cling, tho' carried by the Gates of Hell; yea, by which I to hope to climb to the Glory everlasting in Heaven. He was

Dead,

Not only Abraham, the friend of God gave up the Ghost; but he that was before Abraham, our blessed Saviour himself, the well-beloved Son of God, when he took upon him the seed of Abraham, was not excus'd from Dying. And shall I then conclude, that my God has no Kindness for me, because I must follow such Fore-runners, and go the way of all Flesh? No, though he slay me yet will I trust in him; and have hope, even in my Death. For the Death of Christ is my Life: Seeing he has taken out the Sting of Death temporal; And made the very Entrance of Life eternal. He has led us the Way, through that gloomy Vale, to the glorious Region of Immortality. And shall Death separate me from my Saviour? Or divorce my Soul from the heavenly Bridegroom? No, I depart hence, to be with Christ: And that I may get nearer to him whom my Soul loveth. He is gone before; and Lord, I will follow thee whithersoever thou goest. Thou wast laid in the Grave.

And Buried,

To make that desolate Place inviting by his Presence; To perfume the Chambers of Death, and turn the horrible Pit, into a happy Seminary; where the poor, weak, perishing Flesh is sown; to come up again, Powerful, Glorious, and Incorruptible. And shall I shrink from the Bed, where my Lord himself lay? Would I lie better than he did? No, the Grave it self is become a goodly Lodging since Christ was there. And I will not go down in sorrow to my Grave; when going but to sleep with Jesus, the Life of my Soul, and the spring of all my Jny.

He

He descended into Hell.

Three Days he continued in the State of the Dead; that none might question the Truth of his Death, upon which depends all our hope of Pardon and Life. That I might not dread the parting of the Soul and Body, which befel my Lord himself: And that none belonging to him might be out of Heart, even at the lowest Ebb: When our Redeemer, who lay so long under the Power of Death,

The third Day he arose again from the Dead.

And shall I be in Bondage all my Life, through fear of Death, when under the conduct of such a victorious Captain of our Salvation, that has triumph'd over all the Powers of the Grave? No, he Lives, and was Dead. And though I know I must Die, yet withal I know that my Redeemer liveth and is alive for evermore. And because he lives, I shall live also: For he has no Life, but every Member of his shall share in. Now therefore, O Death, I can triumph over thee: Since my Lord has routed all thy Forces. It's true, yet thou canst kill me; but thou canst not hurt me. For, take down this crazy Cottage, and a better Fabrick shall succeed, to stand for eternal Ages. But could not all the Bonds of Death hold my Almighty Saviour. Dearest Lord! Thou wast arrested for our Debt; and laid up in the Prison of the Grave, on our Account. But thy Release gives me a chearful Assurance, that thou hast satisfied divine Justice to the utmost. Since thou art come so gloriously forth; I am sure that all is Discharged. Then blessed be the God and Father of our Lord Jesus Christ, who according to his abundant Mercy, has begotten us again to a lively hope, by the Resurrection of Jesus Christ from the Dead.

He

He ascended in Heaven,

And O with what joyful Acclamations was he welcom'd Home, into those high Regions of the Blessed: after all his wondrous Atchievements, to effect eternal Redemption for us! He led Captivity Captive, and dragg'd the infernal Powers, after his triumphal Chariot; To shew that Hell as well as Death, is subject unto him. And now he has clear'd us a Way to Glory; and open'd the Kingdom of Heaven to all Believers; being gone to prepare a Place for us; That where he is, there we may be also. Even where

He sitteth on the right Hand of God the Father Almighty;

Far above all Principalities and Powers, a glorious King for evermore. With all Power and Authority in his Hands, and all the Crowns and Mansions of Glory at his disposal. He is not only the Prince of the Kings of the Earth, by whom they all do Reign: But all the Angels in Heaven fly to do his Pleasure. Where he has thrown off the Veil, under which he shrowded his Majesty here below: And shews himself now in all the Splendor of the King of Glory: To the admiration of highest Cherubims and Seraphims, who will be joyfully taken up to all Eternity, in beholding such wonders of divine beauty and glory. To him I look as the great Author and finisher of our Faith: and the blessed Object of my daily Worship and Devotion: Who, in all the height of his Glory, does not forget his poor Retainers here; but has Bowels of Compassion, to intercede for us; as well as fulness of Power, to prevail on our behalf. And God forbid, that I should forget this absent Friend; that he should be (to me) out of Sight, out of Mind. O where should be my Heart, but with the great Lover and Beloved of my Soul! Who not only humbled himself

On Earth ; but even now in Heaven so humbles himself, as to remember me in my low Estate. And when I am loaded or gravelled, that I not what to do, I will go and put the matter into his Hands ; who can easily help me out, and set me right. For what Enemies, too hard for me, but he can soon make them his Footstool ? What Boon so big to be asked, but this great Master of Requests in Heaven, can obtain it for me ? What Time I am afraid then, or troubled, in a Streight, or at a Loss, I will look unto Jesus, at God's right Hand above ; and remember his kind Office there ; and pray for his Friendship, and intreat his gracious Favour ; who is worthy ever to be heard for me ; though I am unworthy to speak for my self.

From thence he shall come to judge the Quick and the Dead.

And shall appear in greater Power and Glory than ever he was seen here in Weakness and Poverty ; when his stubborn Enemies, that would not that he should Reign over them, shall be brought forth and slain before him ; and all his Sheep, that hear his Voice, and follow him ; waiting for his coming, and loving his appearing, shall then hold up the Head, and never droop any more ; but find the most refreshing Sun-shine, amidst all the gloominess and horrors of that Day. Which will be to them a Day of Discharge, and Jubilee, and Coronation : The most sweet, and lightome Day that ever came over them. Then shall I see him set on the Throne, to give me my Portion ; who was nailed on the Cross, to purchase my Salvation. My Advocate, my Life, my Saviour, will be alone exalted in that Day. And will my Advocate accuse me ? Will my Life destroy me ? Will my Saviour condemn me ? No, tho' good and bad, both be called over there ; as long as Jesus is my Judge, who himself has satisfied for the bad, and will make my imperfect Good then shine out, as the Noon-day ; I will pray, *come Lord Jesus, come quickly.*

I believe in the Holy Ghost,

The Lord and giver of Life; the heavenly Counsellor and Comforter of our Souls, by whom I call Jesus Lord, and cry Abba Father unto my God. And having such a blessed Guardian, and divine Inhabitant; why do I drag on heavily, as if left Comfortless? Why do I not overflow with Joy in the Holy Ghost? Am I Weak? He is the Power of the most High, to help my Infirmities. Am I forgetful? He is the kind Monitor, to bring all needful Things to my Remembrance. Am I afraid lest I should fail of God's Acceptance and Salvation? This blessed Spirit witnesseth with my Spirit, that I am the Child of God; and Seals me to the Day Redemption. For I belong to

The Holy Catholick Church.

I am a Member of that most truly royal Society, some of which (already en'er'd into the Joy of their Lord,) are got out of the Field to their Crowns; and past from Service to Triumph. And the rest here (yet on our Pilgrimage and Warfare,) are reaching forth to the glorious Prize of the high calling of God in Christ Jesus. I believe

The Communion of Saints,

The same Life and Spirit pervades the Multitude of Believers every where; and like so many Rivulets, they run all to the same Sea; though not in the same Channel. Or like divers Strings of a musical Instrument, though they have several Notes, yet they make up one Song of Praise and Glory their common Lord. From whom they receive Influence, as all the bodily Parts do from the Head; and are knit together as fellow Members of Christ's Body. And communicating now with the Saints in all Offices of Love, I shall be advanced with them, to the Possession of their heavenly Inheritance of eternal Life.

The

The Forgiveness of Sins,

This is the Article that strikes at the very Root of Bitterness; and removes the ground of all fears and griefs. O how numerous are my Sins! And what a heavy Load upon my Soul! But it lightens my Heart, to hear of God manifested in the Flesh, to undergo all the Penalties of Sin, in the very Nature that sinned; to bear our Sins, in his own Body on the Tree. And now all the frightful Guilt is swallowed up in that Fountain opened for Sin, and Uncleaness; like as a drop of Ink is lost in a mighty River; so that my Spirit rejoices in God my Saviour; and I thank God through Jesus Christ our Lord, whose Blood cleanses us from all Sins. O that I could Love him yet more, who forgiveth me so much.

The Resurrection of the Body.

This is the Christian's strong Hold, that although we fall into the Grave, we shall not be utterly cast down; but have a Lord, that will be the Plague of Death, and the Destruction of the Grave; to redeem us out of the Hands of both. My Flesh is perishing, as the Grass, that's green and wither'd in a Day. But this Mortal shall put on Immortality: Yea, Mortality it self shall be swallowed up of Life. This heavy Log, though sown a Natural, shall rise a Spiritual Body: To glide through Ætherial Regions, as the Fish in crystal Streams: And swifter than Eagle or Arrow, to follow the Lamb whithersoever he goes. Even the Vile, coarse Flesh, (in the great Morning of the Resurrection,) shall come gloriously forth, as a Bridegroom out of his Chamber; and like the Trees new apparel'd in the Spring; more Orient and Beautiful of it self, than all the Robes and Jewels in the World can now make it. Shining as the Firmament: Yea, outshining the Stars and the Sun. Is my Body then often here put to Hardships? Be it so, I do not look for my Heaven in it now, as it is here; but

but I expect it to rise Impatible, past all suffering. And in the mean Time, I must not think it strange to be toss'd on Shipboard, till I arrive at the fair Haven, where I would be. I will not surfeit on the Meat that perishes : Nor sink the Vessel, that is carrying me over to the blessed Land of Promise. Rather let me go without my full Repast in the Evening of this mortal Life ; so that I break my Fast on thy heavenly Pleasures of Eternity, in the Dawning of the last Day. Seeing I believe the Resurrection of the Body :

And the Life Everlasting. Amen.

This is the Center of our Desires, and the Crown of our Joys ; the Drift of our whole Religion ; and the Height of all Perfection. That which eases all our Labours, and makes our very Troubles look chearful upon us, Wretched Relief, in the Heathens Antidote against the Dread of Death ! Only to think, that die we must. But Christians have a Consolation strong indeed. That after Death we shall live for ever. Our present Lives are, (for the most part) spent in providing us Livelihoods. And instead of carrying Happiness now in our Vessels, all we can do, is but to make shift a little, to stop Misery. Though God has graciously made it Pleasant, even to repair the Decays of our Nature ; yet he would not have us mistake that poor Pleasure, for our Heaven ; and the Soul that knows it self, is rather Weary of this Attendance on the corruptible Flesh ; and aspires after that State ; where the Body shall obsequiously follow ; without the drudgery of patching up its Breaches and Decays. Where shall be nothing Vexatious or Troublesome ; nothing to hinder or abate the Perfection of Bliss ! nothing to mar or embitter the fulness of Joy. But, (all the black Curtains drawn aside,) we shall have the beatifick Sight of our Lord ; which will create in us Raptures, bigger than our Hearts can hold, till Heaven shall hold our Souls ;

Souls; and we enter into that Joy of our Lord, which is too large to enter into us. Where we shall meet with all the best Company in the World; and enjoy that sweetest of all Society, without any Reserves in the most glorious Place. And their, and our Souls, being then perfectly healed of every thing Offensive; we shall have all the Refreshments, without any the Uneasiness, of Conversation. Every Faculty of the Soul shall there imbibe that Fulness of Satisfaction, which so long it had sought, but never found before. And neither shall the Body want an agreeable Entertainment, for its Feast and Solace. But 'tis not for a Tongue of Flesh to utter, what Eyes and Ears of Flesh never saw nor heard. 'Tis enough to know, that it is above our Knowledge: Being the Life that is sweetned with a Goodness no less than the Divine; and measur'd with a Duration no shorter than Eternal.

All this I believe. And I believe it is more than all this which I believe, in believing the Life Everlasting. My Life is hid with Christ in God: and the Life which I now Live, I live by the Faith of the Son of God; who loved me, and gave himself for me. And when Christ who is our Life, shall appear; then shall I also appear with him in Glory. O let me now begin the Life of Heaven; and hereafter I shall never know its End: While I am here alive, may I so die to the Flesh, and the World; that when I depart from hence, I may live to God, with Christ; which is the Life incomparably best of all. *Amen. Amen.*



St. *P A U L*'s

ELOQUENT AND NOBLE
D E F E N C E

OF THE
G O S P E L.

In his Three Celebrated Speeches,

I. At *Athens*.

II. To the *Ephesian* Elders.

III. Before King *Agrippa* ;

Pharphras'd in Blank Verse.

By *J O H N F E L L O W S*. *K*

I am not ashamed of the Gospel of Christ.

Rom. i. 16.

P R E F A C E

AS several of the best poems in our language are written in blank verse, the reading it with justice, propriety and ease, is an accomplishment worthy the attention of those, to whom providence has assigned the important task, of forming the minds, and directing the amusements of youth. And some, who desire to give their children a religious, as well as a polite education, have wished to see some little pieces taken from the Holy Scriptures, which may be used on this occasion, instead of extracts from *Shakespeare*, and those usually stiled our best dramatic poets. The Author's desire to oblige his friends in this particular, hath given birth to the following attempt: And he must acknowledge, that he thinks himself happy in the choice of his subject, however he may have failed in the execution of his design. The sublimity and ardor, the noble simplicity which characterize the writings of the great Apostle Paul, are admirably calculated to impress the mind, and are worthy the consideration of all who have judgment to discern, and desire to relish the beauties of divine composition. Were the writings of this extraordinary person more attentively examined, the great masters of *Greece* and *Rome* would be less admired, as those beauties for which they are so greatly applauded may be found in him, who though he disdained the figures and flourishes of Rhetoric; though he sought not after a laboured imagery, or pompous diction; though he despised

P R E F A C E.

spis'd every thing which might be called *the*
inticing words of man's wisdom; yet his works de-
monstrate the spirit and power of fine writing, as
 well as *the spirit and power of the GOSPEL OF GOD*.
 Such is the defect of human wisdom, that all the
 means which can be used to exalt and enoble the
 works of genius are very apt to prove ineffectual,
 except those endeavours are carefully concealed;
 for the most exquisite art can only please by
 assuming the appearance of nature. What rea-
 son have we then to admire that divine eloquence,
 which scorning the embellishments of art, but
 strong in its native simplicity, rapidly and power-
 fully seizes the mind, produces the most impor-
 tant and lasting effects, and displays a dignity,
 beauty, and glory far beyond the most elaborate
 and rais'd composition. It is not to be expected
 that the following copies should bear any good
 degree of comparison with the great original.
 But let this success of this performance be what
 it may, the author will never repent his having
 undertaken it. The beauties of the Holy Scrip-
 tures are too little known, too little regarded in
 this present age. And he looks upon every
 endeavour to display them to be truly laudable;
 and worthy to be ranked amongst the number
 of those attempts, in which, "tis glorious e'en
 " to fail."

*" And if these strains some nobler muse excit,
 " He'll glory in the verse he did not write."*

The

*The Speech of the Great Apostle PAUL,
to the Athenians.*

The ARGUMENT.

Acts xvii. 16.

Now while Paul waited for them at *Athens*, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter-forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto *Areopagus*, saying, May we know what this new doctrine, whereof thou speakest is? For thou bringest certain strange things to our ears; we would know therefore what these things mean. (For all the *Athenians* and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing.) Then *Paul* stood in the midst of Mars-hill and said.

YE men of *Athens*, and ye noble strangers
Whom a praise-worthy thirst of knowledge brings
To this fair seat of learning. 'Tis with pleasure
That I receive permission, to address you
On this occasion. What have I to offer 5
Is of the last importance. Not a man
That stands in this assembly, though he come
From the remotest nation under heaven,
But it concerns as nearly as his Life.
My heart is mov'd within me when I see 10
How absolutely superstition reigns
In this great city. How apparent is
The zeal of your devotions; and how great
Your

Your reverence for your gods ! With what expence.
 Solemnity and grandeur, is your Worship. 15
 Conducted ! But 'tis dark, — 'tis dark and blind.
 Lost and hewilder'd in the wide confusion
 Of multifarious deities ; of priests,
 Temples, altars, victims, clouds of smoking
 Incence, and all the pomp and pageantry 20
 Of Idol worship, your deluded eyes
 See not your great deliverer : and your steps,
 Careless and wandering, tend not towards God,
 The good supreme. Bodily is your worship,
 But that avails not. Better were it for you 25
 To seek the welfare of th' immortal mind :
 The mind, the soul, which your renowned *Plato*,
 The light of learned *Greece*, and pride of *Athens*,
 By force of reason prov'd to be immortal.
 But how it may immortally be bless'd 30
 Your interest is to learn ; and this I teach you.
 Philosophy, for which your city stands
 So famous, will convince you that the welfare
 Of an immortal spirit must depend
 On him that made it. Not the wide extent 35
 Of Nature ; no subordinate, no kind
 Of earthly or created good, can fill
 The vast desires of man's immortal soul,
 Which pants for the supreme. Nothing but God
 Can make man bless'd. But tell me who is God ? 40
 This simple question lies beyond your reach :
 At this your orators and poets stumble :
 Philosophy is folly here : The world
 By wisdom knows him not. Could he be found
 By reason's deep researches tell me where ? 45
 What place beneath the azure round of heaven,
 Is likely to attain the noble knowledge
 So much as *Athens* ? Yet however strange,
 'Tis a sure truth that *Athens* knows him not.
 For as by your devotions late I pass'd, 50
 Beneath a marble column, whose broad base
 Was fix'd upon a rock, but its gilt capital

(6)

Half hid in painted clouds ; I saw an Altar
 Which seem'd not much frequented, but inscrib'd
 In blind devotion, To THE UNKNOWN GOD. 55
 This great supreme, whom you confess unknown,
 And ignorantly worship, is the GOD
 That I proclaim. I come not to advance
 A drunken *Bacchus*, or a thievish *Hermes*,
 A wanton *Venus*, or a cruel *Mars*, 60
 An haughty *Juno* or a lustful *Jove*,
 Nor any of the rabble-race, with which
 Your superstition has disgrac'd the skies.
 For be it known to all, that GOD is One
 One undivided essence, and maintains 65
 A universal absolute command
 Which he divides with none : nor will he give
 His honour, or his glory to another.
 Nor is my doctrine new as you suppose.
 The unity of the supreme first cause 70
 Was early taught to uncorrupted man
 Ere vice prevail'd, or spread a cloud
 Over the light of nature. But from these
 Rose superstition soon, and fill'd the world
 With upstart deities, a puny race 75
 It were a shame to mention as compar'd
 With heav'n's supreme. But may these sons of darkness
 Shrink from the presence of the king of light.
 And may the heart of every one that hears me
 Stand deep impress'd with awe, while I pronounce 80
 The great, the holy, the tremendous name
 Of the eternal GOD. JEHOVAH, thron'd
 Above all height ; amidst the boundless blaze
 Of uncreated brightness. Stars or suns
 Are dust before the glory of our GOD ! 85
 A glory which unveil'd the tall Archangel
 Dare not approach ; nor e'er can mortal eye
 Behold and live. Yet he, when such his will,
 Can with surrounding darkness veil his throne
 In dreadful grandeur ; while deep thunders roar, 90
Blue

Blue lightnings flame, and the fierce whirlwind drives
 Amongst the nations. Eternal is his being,
 Underiv'd and independant. Firm
 As heav'n's fix'd basis stands his throne : and wide
 As universal nature's utmost bounds 95
 In his dominion. He is the great Father
 And God of all. Absolute rectitude,
 Unblemish'd holiness, resistless power,
 Unerring Wisdom, knowledge infinite
 Whose comprehensive view at once takes in 100
 The universe and all created things,
 Past present and to come : impartial justice,
 Goodness without limit, are his native
 Excellences. His counsels are eternal,
 And immutable. His will admits not of 105
 Controul, nor his designs of change. His presence
 Extends through the infinitude of space,
 And his unsleeping eye at once beholds
 His wide creation. Temples made with hands
 Contain him not ; nor can he stand in need 110
 Of gifts or off'rings. Manifest in him.
 With gratitude and joy, we may behold
 Nature's great parent, who with ceaseless care
 Provides for his vast offspring : and with hand,
 Profusely liberal, showers his blessings down 115
 On every tribe of creatures, and supports
 The world he hath created. But mankind
 Are his peculiar charge, his chief delight :
 He of one blood has form'd them ; and presides
 Over his offsprings with a father's care ; 120
 Fixes their habitations, and directs,
 With hand unseen, their heedless random course
 To where he has appointed. Such plain marks
 Of wisdom, power, and goodness might be traced,
 If mortals were not blind, as soon would lead 125
 Their vague inconstant thoughts to him that made them :
 For, as your poets have sublimely sung,
In him we live, and move, and have our being,
 But

But what strange madness hath possess'd mankind !
 Or what infatuation could induce
 Them to suppose that the eternal God 130
 Is like an idol made by mortal man,
 Of sculptur'd marble, or of molten gold !
 Yet such the condescending love and mercy
 Of heav'n's Supreme, he spar'd the stupid world 135
 Which thus revolted from him. But he now
 Reveals himself by his ETERNAL SON ;
 Clearly reveals himself, and will no more
 Wink at man's sottish folly, or indulge
 His willful ignorance. Now he requires 140
 All nations to repent : and lets them know
 That fix'd in heav'n's high annals stands a day ;
 A day by him appointed, when the dead
 Arising from their graves shall stand before
 His SON in judgment—his beloved SON, 145
 To whom all judgment is committed. He,
 Cloath'd in his Father's glory, and his own.
 Shall every nation bring before his seat,
 With such august solemnity and pomp,
 As makes the heavens retreat, and all the powers 150
 Of nature shrink and tremble, while he sits
To judge the world in righteousness. We stand
 Fully assur'd of this most grand event.
 For well we know that JESUS CHRIST is risen
 Victorious from the frozen arms of death ; 155
 And lives, and shines more glorious from the tomb.

*The Address of the Great Apostle PAUL to the
Elders of the Church of Ephesus.*

The ARGUMENT.

Acts xx. 16.

For Paul had determined to sail by *Ephesus*, because he would not spend the time in *Asia*: for he hasted, if it were possible for him, to be at *Jerusalem* the day of Pentecost. And from *Miletus* he sent to *Ephesus* and called the elders of the church. And when they were come to him, he said unto them.

YE know, dear friends and Brethren, since the day
I first arrived in *Asia*, in what manner
I have behav'd amongst you. With what care,
And watchful vigilance, I have attended
To every part of the important charge
That lies upon me. How with ceaseless zeal,
And unremitting ardor, I have labour'd
In every kind, and method of instruction
Which might advance your welfare. I have preach'd
The word of God amongst you faithfully, 10
In your assemblies, and from house to house;
Have taught you every Gospel truth: have warn'd,
Exhorted, comforted, reprov'd, upheld,
And with a father's tenderness and care
Watch'd for your souls. Nor are you ignorant 15
With what a patient spirit I have born
The various insults constantly receiv'd
From unbelievers. What humility
And meekness, hath my whole deportment shewn;
And by what condescending methods have I strove 20
To gain them: Preaching both to *Jews* and *Greeks*
Repentance towards God, and faith in *CHRIST*,
Which leads to love and duty. But the *Jews*,
My brethren and my kindredmen in the flesh,
Whom ardently I lovely, and for whose sake 25

My life ; nay I had almost said my soul
 Should freely be bestow'd ; if by that means
 They might escape destruction ; grieve me most.
 As once they crucified the LORD OF LIFE,
 They still behold his followers and his cause, 30
 With a deep rooted unabating malice.
 Such are the fruits of cursed unbelief.
 And urg'd by this they long have mark'd me out
 The object of their vengeance. Every method,
 Secret or open, which the powers of hell 35
 Can help them to invent, or urge to execute,
 They practice on my life. Ah hapless man !
 Ye fight against yourselves, but hurt not me.
 Little your weak deluded eyes perceive
 How black a tempest gather o'er your heads : 40
 Nor feel ye the dire guilt of BLOOD DIVINE
 Which lies upon you. Now your unbelief
 And desperate opposition to the truth,
 Fill up the measure of your former guilt.
 No crimes like these provoking to the skies ! 45
 No crimes like these remote from heavens rich mercy !
 If ye persist, not long will vengeance sleep,
 But one vast burst of all consuming wrath
 Will plunge your temple, city, and your nation
 In utter ruin. 'Tis amongst these men 50
 The HOLY GHOST now sends me. To *Jerusalem*
 Their Capital I am directly bound.
 Ready to sail on yonder rolling sea.
 The vessel waits me ; and one fleeting hour
 Will take me from your sight. Oft have I known 55
 The fury of the elements ; but these
 Are quiet, mild, and gentle, if we view
 The more outrageous madness of mankind.
 Not in the rage of agitated seas,
 Or fury of the roaring tempest, lies 60
 My present danger. But what kind of treatment
 I may receive at my intended port,
 I know not. Yet thus much my God reveals ;
 And past experience witnesseth it true ;
 That bonds, afflictions, trouble and distress 65

Are destin'd to me in whatever city
 His providence may call me. But no fear
 Or apprehended danger can deter
 Me from my duty. Shall I count my life
 More dear than my REDEEMER? shall I fear
 What man can do? The joys my LORD can give,
 And those I feel when useful in his cause,
 Are greater than the miseries and the sorrows
 Which Man's perverseness brings. And may I finish
 My course with joy; and with success, and honour.
 Conclude the ministry I have receiv'd;
 I value not that life, which I perceive
 Now draws towards a period. For I know
 That you my friends, who have so often heard
 The Gospel of the kingdom from my mouth,
 Will see my face no more! As pious children
 Carefully watch a dying parent's lips,
 And treasure up his last dear words; so may
 This interview, and my last solemn charge
 Be long remembered, and in holy love
 Regarded and obey'd. I call my GOD
 To witness for me; and the churches round
 Can bear me record that I have not shun'd,
 Through favour, or through fear, to testify
 The most unpopular and humbling truths
 In all his Gospel. Truths which human pride
 So constantly resists. I have kept back
 No part of Heaven's high counsel, for I stand
 Pure from the Blood of all men. Look ye therefore
 Not only to yourselves, but to the souls
 Under your care. Stick close to Gospel truth.
Remember how you have receiv'd, and heard.
 And copious with this salutary food,
 In all humility and meekness, feed
 The flock of GOD: his church which dwells below;
 Which by Spirit he hath made your charge,
 And which himself hath purchas'd with his Blood.
 For well I know, that after my departure
 Will soon break in amongst you, grievous wolves
 That will not spare the flock: base men! that have

No love to truth, nor value for the cause
 Of our DEAR MASTER. Lust, their only god;
 And again, their godliness. Whose ministrations
 Tend not to edify, or build you up,
 But all unite to scatter and destroy. 110
 And likewise from amongst yourselves, will rise
 A race of teachers, that with fair pretence,
 And smooth insinuating soft address
 Will utter things perverse; whose tendency
 Is to degrade the great IMMANUELS deeds 115
 To shade his glory, and to undermine
 Each powerful gospel truth: but as they serve
 To please the ear, and flatter human pride,
 They will prevail amongst unstable minds,
 Subvert the churches, and soon turn aside 120
 Unwary multitudes from faith and love.
 Nor only these, but in his destin'd hour
 The *Man of sin* * will shew his hateful head.
 This Son of brack perdition, will arise
 With impious boldness, to assume the seat, 125
 To seize the scepter, and usurp the sway
 Of the REDEEMER. And he will so far
 Succeed, as in the Temple to appear
 Thron'd like a god, and like a god ador'd.
 But soon his government will manifest 130
 From whence he comes, and by what power he reigns.
 Then those who love the LORD with grief will see
 The pure simplicity of JESUS CHRIST
 With heathen rites and customs stain'd; and hear
 Instead of Gospel truth, a motley train 135
 Of lying tales, and fables hatch'd in hell.
 Then will the Virgin Bride of CHRIST be driven
 To mourn in secret; while appears in view
 An odious prostitute bedaub'd with paint,
 Bedeck'd with taudry trappings to allure, 140

* Though the *Man of Sin* makes his appearance in another
 part of the Apostle's writings, it is hoped that the introduc-
 ing him here, will not be thought to exceed the bounds of
 poetical licence.

And stiffen'd out in purple and in gold.
 So greedy are mankind to swallow error ;
 So fond of pomp and show ; that this delusion
 With wonderful rapidity will spread
 Amongst the nations. And the grand deceiver 145
 Will proudly hold an abject world in chains,
 And stretch his purple wings from pole to pole.
 Therefore watch ! Lock closely to your way ! Stand
 Fast in the faith ! Remember I have warn'd you !
 Three times the sun went thro' the heavenly signs, 150
 And led the alternate seasons round the world ;
 While I remain'd amongst you ; and with Prayers,
 And frequent tears, instructions and intreaties.
 Labour'd to fix you on the rock of ages !
 And build you up in every Gospel truth. 155
 And now my dearest children, whom I view
 With warm affection ! while my bowels move
 And yearn upon you with a father's fondness ;
 Before I take my long, my last farewell,
 Let me remind you of the mighty power 160
 That's able to support. I soon may die ;
 But our REDEEMER lives, and lives for ever !
 Look up to him in faith and love. Trust not
 In man ; but lift your thoughts above the skies.
 There JESUS reigns in dignity and glory 165
 Wisdom, power, and might, above conception.
 And thence he sends his holy spirit down
 To comfort and support his saints above.
 He by his mighty power can keep you safe
 From falling off in cold declining times ; 170
 And with unutterable joy present you
 Before th' eternal throne. Then look to him.
 And be his word you trust. Let no pretence,
 However spacious, draw your souls aside
 From this sure basis. If the WORD OF GOD 175
 Dwells richly in you, and its genuine fruits
 Produces in your lives ; then will ye grow
 In every grace and virtue, and obtain
 A fair inheritance amongst the saints.
 This I have always told you ; and my views 180

Were not my own advantage. Well you know
 I have not coveted rewards, or gifts
 Of silver, gold, or raiment. I come not
 Amongst you with design to eat your bread;
 But feed your souls. And that in no respect 185
 I might be thought a burden to the Churches;
 I with my hands have labour'd to support
 Myself and my dependants. This example
 You will do well to follow. And if heaven
 Smiles on your labours, and kind providence 190
 Gives you abundance, let the low and poor
 Amongst your brethren be partakers with you.
 Ah how unworthy of our Master's cause
 Is the close hand and the unfeeling heart!
 How largely, and how freely on us all 195
 Hath our indulgent SAVIOUR bestow'd?
 And can our hearts refuse this small return!
 And think within yourselves, how base, absurd,
 Preposterous, and unworthy of your calling
 It is, to smile upon our SAVIOUR's foes, 200
 And frown upon his friends. To shower your favours
 Amongst impious and the unbelieving,
 And spurn our Lord's dear children empty from you.
 I hope you will be blameless in a case
 Of such high consequence; for certainly 205
 It is your duty for to support the weak;
 And will be to your honour, and advantage.
 Need I remind you, that our dearest LORD,
 The kind, the generous, condescending JESUS;
 Esteems the favours you confer on those 210
 As kindness to himself; and in this view
 He will reward your goodness? For remember
 His own important words; and heed them well,
 "More blessed 'tis to give, than to receive."

PAUL's Defence before King Agrippa.

The ARGUMENT.

Acts xxv. 23.

And on the morrow, when Agrippa was come, and Bernice, with great pomp, and entered in the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. And Festus said, King Agrippa, and all men which are present with us, ye see this man, about whom all the multitude of the Jews have dealt with me both at Jerusalem and also here, crying that he out not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and especially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and answered for himself.

MY heart expands with rapture, mighty King,
 At the approach of this auspicious day;
 Which brings my cause before a prince so just.
 So willing to hear truth, and qualified
 To judge, and to determine what belongs
 To guilt or innocence. For well I know
 Thy reverence for the law; and knowledge of
 The various rites, and customs which compose
 The Jews religion. Wherefore I intreat
 Thy patient hearing. Not for any crime
 Whereby mankind is injur'd; or the law
 Of nature, or of nations, or of God,
 Transgress'd; do I now wear these chains. My way
 Of life, and the correctness of my morals,
 To the extent of Pharasaic strictness,

5

10

15

Are to mine adversaries fully known,
 If they would testify. Nor do they now
 Judge me on that account. But the complaint
 Alledg'd against me, is for my attachment
 To the religion, and the righteous cause 20
 Of my REDEEMER : who now dwells on high,
 And in the language of the skies, receives
 A name above all names. Tho' when on earth
 He not disdain'd to take a servant's form,
 And in the language of mankind, was call'd 25
 JESUS OF NAZARETH : a name, at which
 My heart exalts with joy, and which my tongue
 Shall never cease to mention and proclaim,
 To Jew, or Gentile, and to all the world ;
 Tho' factions roar, tho' gloomy tyrants frown, 30
 And tumults and confusion menace death
 In forms most horrible. But why this rage
 From blind and wretched mortals ? Why should man
 Resist the light ? Why should my countrymen
 With such inveterate rancour, strive to oppose 35
 The happiness and honour of our nation ?
 Seems it a thing incredible to them
 That God should raise the dead ! Is it not strange
 That I should be imprison'd and in chains,
 And prosecuted e'en to death, for a belief 40
 In the great promise of th' eternal God
 Made to our fathers ; now the expectation,
 The ardent wish and prayer, of the devout,
 The worthiest and the wise in all our kingdom ?
 Is there a Jew that knows not, that our tribes 45
 Are at this present period, looking out
 For the fulfilment of these Prophecies
 Of ancient date, which point to the MESSIAH ?
 Do not these prophecies, in clearest light
 As to one point connected, meet and cast 50
 A blaze of beams on our adored JESUS !
 To him all pointing, and in him fulfill'd ?
 But the relaxed nerves of our blind mortals,
 Ach at the sight of heaven, till power divine
 Confirm and strengthen them. E'en I myself, 55

So blind, so ignorant, and lifted up
 With self conceit, and pharasaic pride;
 Concluded it my duty to oppose,
 Discourage, and suppress with all my might,
 This new religion. Hence the heirs of life, 60
 The sons of God, the saints of the most high,
 Were my aversion: and with impious rage,
 And hellish madness, 'gainst not them alone,
 But their great master, and his righteous cause,
 I burst upon them like a storm, and drove 65
 Thro' all the region: Not more fierce and cruel
 The ravenous wolf, that nightly leaps the fold,
 And marks his horrid way with blood and slaughter.
 Nor were they safe who fled to distant realms
 To shun the rage of bloody persecution. 70
 For with authority from our chief priests,
 And watchful vigilance which match'd the fiends,
 I soon pursu'd; and where I found a man
 So hardy as to call on Jesus' name,
 Him I arrested; and without remorse 75
 Follow'd with bitter vengeance e'en to death.
 How great my rage against the SON OF GOD,
 Who held the power to crush me in a moment!
 Was it not wonderful no thunder roar'd,
 Nor lightning flash'd, when such prodigious crimes 80
 Appear'd in open day, and dar'd the skies?
 But GOD in mercy check'd my mad career!
 Ye heavens be still! and thou O King, attend!
 While I relate the great, the strange event
 By which I was subdu'd, and brought to Jesus. 85
 And thou great GOD OF TRUTH inspire my tongue!
 And make this instant of thy might power
 Useful to all that hear. As with intent
 To shake the infant church of Christ, and root
 Out of the earth the name of the REDEEMER 90
 With an arm'd force I journey'd, and arriv'd
 Where fair *Damascus*' towers appear in view;
 Sudden upon me from the blushing skies,

Darted a blaze of light, to which compar'd
 The sun, then shining on his mid-day throne, 95
 Were a dim winking taper. This inclos'd
 Our train around, and prone to earth we fell !
 As thus we trembling lay I heard a voice
 Deep as the awful roar that shakes the heavens !
 Yet soft and tender as the southern breeze ! 100
 " Saul ! Saul ! why persecut'st thou me ? (it said)
 " Why wilt thou combat with superior power ?
 " 'Tis hard for thee to kick against the goads !"
 These were the sounds that sunk into my soul
 So soft and so compassionate, that I, 105
 Tho' trembling and astonish'd, dar'd to ask,
 " Lord who art thou ?" to which the voice reply'd
 " Jesus I am whom thou with fightless rage
 " Presum'st to persecute ! Great is thy crime !
 " And should I plunge thee in eternal fire ; 110
 " And burn for ever after thee in wrath,
 " Most righteous were my vengeance. But arise,
 " Take courage, and stand up, while I inform thee
 " What goodness thou insultest. Though thou thus
 " Hast dar'd against me, know that thou art mine 115
 " The object of my choice ; and with a love
 " Commencing long before the birth of time,
 " And not abated by thine utmost rage,
 " I now behold thee ; and reveal myself
 " To let thee know my choice, and send thee forth 120
 " A minister, and witness to my name ;
 " To bear my Gospel round the rugged globe ;
 " To pull down Satan's kingdom ; and to throw
 " A blaze of light on the dark heathen lands
 " Where the deceiver dwells. That men may see 125
 " The impious madness of their former crimes,
 " And turn to their creator. Then in me
 " Believing, may receive a full forgiveness
 " Of all their sins, and by my power ascend
 " To realms of bliss, where the immortals dwell. 130
 " The things thou now hast seen, shall be thy theme.
 " And greater things thou shalt hereafter know,
 And

" And witness for me, Dangerous is the task,
 " But I am with thee present at all times
 " Supporting and delivering ; and at last 135
 " Will take thee to myself." With such kind words
 The PRINCE OF HEAVEN accosted from the skies
 A wretch that durst oppose his righteous cause
 And murder his disciples. Yet my heart,
 Struck with a sense of mine outrageous guilt, 140
 Stood far remote from peace ; but trembling still
 With such emotions heaving in my breast
 As are above description, I these words
 With hesitation uttered, " Lord what wilt
 " Thou have me do," To which my God reply'd : 145
 " Go to *Damascus*, where my father will
 " Shall be revealed." Then, daring to look up,
 I saw a form, where majesty so awful
 Stood mix'd with heavenly mildness, that my mind
 Receiv'd the great idea so impress'd, 150
 That time will not impair it. But such floods
 Of radiant glories, such as shine in heaven,
 But which the feeble nerves of weak-eye'd mortals
 Where not design'd to bear, around it shone,
 They flash'd upon me, like the lightning's blaze, 155
 With brightness so intolerable, that sight
 Forsook mine eyes. By my companions now
 Led to *Damascus*, soon black horror seiz'd
 My inmost soul, The kind and gracious words
 Of my Redeemer vanish'd from my view ; 160
 My legal strictness, and my righteous deeds
 No longer pleas'd. Guilt ; horrid guilt appear'd,
 And frown'd upon me. Sins of various kind,
 Before unnotic'd, came in surly crowds
 And rooted up my hope. But most of all, 165
 My bloody, fiery persecuting zeal
 Stung me beyond all patience ; and my heart
 In sorrow sinking, seem'd as black as hell.
 Thrice had the rising sun reviv'd the world,
 While thus I lay o'erwhelm'd with deep distress ; 170
 Nor tasted food, nor saw the light of heaven.

But my Redeemer soon dispel'd my fears ;
 He sent his servant, at whose powerful touch
 Mine eyes threw off their scales, and soon receiv'd
 The visual ray, and in mine ears repeating 175
 The gracious words, which lately from the skies
 My Lord hath spoken, soon my sorrow fled ;
 And joy succeeded ; joy before unknown.
 Could I be silent then ? Was I to blame,
 If in obedience to the great command 180
 Thus given me from the skies, I boldly spoke
 In Jesus' name, maintain'd his righteous cause,
 And preach'd his glorious Gospel to mankind ;
 First at *Damascus*, then *Jerusalem* ;
 In the adjacent cities of *Judea*, 185
 And all the coast from *Jordan's* fertile banks,
 To where *Euphrates* rolls his rapid tide ;
 And next amongst the *Gentiles* : the poor blind
 Deluded *Gentiles* ; whom the prince of darkness
 Leads captive at his will, to worship idols, 190
 And act the most abominable deeds ?
 Them I exhorted to return to God,
 Believe his Gospel, own his only Son,
 And bring forth works more worthy of themselves,
 And him that made them. To *Jerusalem* 195
 Returning then, the irritated *Jews*
 Soon seiz'd me in the *Temple* ; and my life
 Amidst the tumult had been sacrificed
 To their fell fury ; but the *Roman* arm
 Oppos'd, and rescu'd me. And now I stand 200
 By heaven's all watchful and peculiar care
 Preserv'd through various perils ; and bear witness
 To all the world, that Jesus Christ of *Nazareth*,
 Who late was crucify'd on *Calvary's* mount,
 Is the eternal Son of the most High, 205
 And the great person promis'd to our fathers
 As the Messiah. Rising from the dead
 He claims th' exalted character, and needs
 No farther witness ; while through him alone
 Pardon and peace are preach'd to ruin'd sinners 210
 Of

Of every nation. For through all the world
 His Gospel must be preach'd. Such was his will,
 To his assembled followers declar'd
 From his own mouth, the well-remember'd day
 When he in open view from *Olive's* mount, 215
 Ascended from the earth, and gain'd the sky.
 This, noble Prince, is the important charge
 I have receiv'd ; thou know'st it is no more
 Than *Moses*, and the prophets have foretold.
 And shall my tongue be silent ! Shall I fear 220
 The face of man ! Let the blind *Gentiles* rage ;
 Or *Jew* blaspheme. Determin'd still I stand
 Boldly to speak for my adored Master.
 Chains, dungeons, swords, or tortures, blood or fire,
 A world in tumult, or all hell in arms, 225
 If grace assist, shall ne'er deter my tongue
 From speaking in his name. For should I now
 Through fear stand silent in so great a cause,
 The stones which form these buildings would cry out.
 Oh that my heart was more effected still ! 230
 And that the world around could hear my voice ;
 And learn the wonders of redeeming love.
 And say'st thou, noble *Festus*, I am mad !
 Let it be known that what I have advanc'd
 Is not a fable, or a dream. No child 235
 Of the imagination, no effusion
 Of the distemper'd brain. But facts, plain facts,
 And facts well known. 'Tis truth inspires my tongue,
 Important truth. The King, to whom I speak,
 Is not a stranger to this great event. 240
 A great event in prophecy foretold ;
 And in the face of all the world fulfil'd.
 Believe'st thou the prophets, mighty king ?
 I know that thou believest. And thine eye
 Bright shining from thy noble mind, declares 245
 Thy heart affected. May the fair impression
 Stand full, and clear, and never be erras'd.
 And may the heavenly seed thus sown take root ;
 Deep root within thy heart ; and thriving, make thee
 More

More than *almost* a christian Then with joy 250
 Abundant and unceasing, wilt thou reap
 A plenteous harvest; and obtain a prize
 To which compar'd, sceptures and crowns are dung.
 And Oh! that every soul that hears me speak
 Was made partaker of the holy joys 255
 That warm my heart; and was in all respects
 As I this moment am; except these bonds.

F I N I S.



F A T H E R's

Advice to his Children.

Honour thy Father and thy Mother. Eph. 6. 2.

Cursed be he that setteth light by his Father or his Mother. Deut. 27. 16.

By a DAY LABOURER, in Lincolnshire.

Proverbs the 4th Chap. verse 1st.

Hear ye Children, the instruction of a Father, and attend to know understanding.

My dear Children,

THERE is nothing concerns me so much, as the salvation of your souls ; and seeing it so much neglected, and the worship of God so lightly regarded, makes me think that is for want of the knowledge of the true God : Therefore my first advice will be to give you some instruction concerning that great, glorious, and incomprehensible Being. “ Now God, we know is an infinite Being, without any bounds or limitations of his essence ; wonderful in his actions, inconceivable in his purposes, and inexpressible in his attributes : And how can such vast and mighty things be crowded in a little infinite understanding. How shall our poor short faculties, be able to measure the lengths of his eternity,

he

the breath and expansion of his immensity, the heights of his prescience, the depths of his decrees; and last of all, that unutterable in comprehensible mystery of two natures united in one person, and again of one and the same nature, diffused into a personality."

God is a Spirit i. e. a substance without body, parts and passions, every where present, and search into the secrets of all hearts. Isaiah in magnifying the power of God, has shewn us the folly of all creature devices, Chap. 40. "Who hath
 " measured the waters in the hollow of his hand,
 " and meted out heaven with a span, and comprehended the dust of the earth in a measure,
 " and weighed the mountains in scales and the hills in a balance? To whom then will ye
 " liken God, or what likeness will ye compare
 " unto him? There is no searching of his understanding."—Read the 21st, 22d and 23d verses.

Seeing then that God is a Spirit, you must worship him in Spirit and in truth. Our religion therefore must principally consist in a sincere love and affection to God, which expresseth itself in a real conformity of our lives and actions to his will. And when we make our solemn approaches unto him, in the duties of his worship and service, we must perform all acts of outward worship, with a pure and sincere mind. And whatever we do in his service, do it heartily as to the Lord; for since we serve the searcher of our hearts, one that is present to our spirits, intimate to our souls, and conscious of their most secret motions; we must by all means imaginable take care to serve him with our hearts, and to make

our minds affections accompany what we offer unto him.

For the best and choicest oblations that we can make unto the Lord, is our Souls. But what can be said to such as those that never worship him at all, neither in publick nor in private? Whom can it be said they serve? If ye serve not God, you must serve the Devil.

“ Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or obedience unto righteousness.” Rom. 6. 16.

Read also Rom. 8. 13. and Psalm 9th 17.

Oh! that I knew how to prevail upon you my dear children, to serve the God of Gods, and Lord of Lords! But what effect my endeavours may have upon you, I know not.

But seeing that you are beset with so many enemies both before and beyond, and the worst of all, is the corruption of your own hearts: I will consider the birth sin from which proceeds the corruptness of our nature. We being fallen from original righteousness, our nature is originally corrupt, and it must be wholly changed again, before we can serve God as we ought to do.

In the 1st Chap. of Genesis we have a full description of the Creation, ver. 26. “ And God said let us make Man in our own image, and Chap. 2. 16 and 17. The Lord God took the Man and put him into the Garden of Eden, to dress it and to keep it: And the Lord God commanded the Man, saying, of every Tree in the Garden thou mayest freely eat; but of the

Tree

D

Tree

"Tree of the knowledge of good and evil, thou
 " shalt not eat of it; for in the day thou eatest
 " thereof, thou shalt surely die." How long
 man continued in the state of innocence, neither
 I, nor any man else can conceive, but in the
 3d Chap. we find, "That the Serpent beguiled
 " Eve, and she did eat, and she gave to her
 " husband and he did eat." Which brings me
 now to consider the corruption of that state where-
 into mankind is fallen: And in giving you a
 plainer description of it, I shall speak a word or
 two on the 17th verse of the same Chap. where
 it is said, "cursed is the ground for thy sake."
 What can be the reason that the ground should
 be cursed for man's sake? Nothing surely but
 the wretchedness of that state where-into man-
 kind is fallen. But seeing we are brought into
 this wretched state, shall we live therein? No,
 blessed be the God of mercy, he hath appointed
 a remedy, and said, "that the seed of the
 " woman, should break the serpent's head,"—
 which in due time was fulfilled in Jesus Christ.
 Man is corrupt by reason of original wicked-
 ness; for *Cain* as you may read, brought an
 offering unto God, and so did *Abel* also; and the
 Lord had respect unto *Abel* and his offering, but
 to *Cain* and his offering he had no respect. What
 could be the reason, but that one was righteous,
 and other wicked? and so it is to this day.
 "He that feareth God and worketh righteousness
 " is accepted with him." But it is not any right-
 eousness that God will accept for our justifica-
 tion; it must be a righteousness imputed not our
 own; it must be by faith in Jesus Christ, and it
 must

must be such a faith, as works by love both to God and Man; which love not possessed by any man in a natural state; for every man by nature is obnoxious to the wrath and curse of Almighty God. May God of his infinite goodness and mercy grant that you may be brought to see the state and condition you are in by nature: may the God of all mercy, tear up the foundation of nature in your hearts.

But perhaps you are ready to say we have wronged no body, but have been honest in all your dealings? All this is very well, but yet there is something more to be done before you can be made meet for the kingdom of God, which I must put you upon seeking after: A righteousness which is better than your own, a righteousness by faith in Jesus Christ, which can never be obtained without true and unfeigned repentance. For if you would read Luke 13, 1, 2, 3, you will find Christ telling you, "Except ye repent ye shall all likewise perish," which repentance must be wrought by the inspiration of the Holy Ghost: which is a thing very lightly spoken of, or pleaded out of the world, as though there was no such thing now a days; but why is it prayed for in our church. My dear children, for it is to you that I am writing; and do not you profess to be members of the church: Therefore I intreat you by the mercies of God to consider what it is that you pray for in the church, when the minister reads the Absolution, "Wherefore let us beseech him to grant us true repentance, and his holy spirit." Again in the Litany, "And to bring forth the fruits

“fruits of the spirit. To endue us with the
 “grace of thy holy spirit.” And again in the
 Collect before the ten commandments, “Cleanse
 “the thoughts of our hearts by the inspiration
 “of thy holy spirit.” Yet how many that profess
 christianity deny inspiration, which makes me
 more earnest in persuading you to a thing that
 so highly concerns your precious and never dy-
 ing souls : Therefore, I would not have you
 mistake in such an important affair ; your souls
 are at stake. If you miscarry here, you are
 undone for ever. For the word God plainly de-
 clares, “If any man have not the spirit of Christ,
 “he is none of his.” You profess to believe
 in God, but do you consider that he is an in-
 finite Being ; a holy, and good God, which
 filleth all things, and containeth all things, and
 yet is not contained in any of his creatures ; he
 comprehendeth all things, but cannot be com-
 prehended by any.

Oh ! my dear children, do you believe that
 God is every where present, beholding the evil
 and the good ; that he trieth and searcheth the
 hearts and reigns, and knoweth the secret thoughts
 and intent of every heart ! Is it possible that you
 can believe in a Holy Ghost and a good God, and
 yet be unholy still : O ! let the goodness of God
 lead you to repentance, that needeth never to be
 repented of ; which God of his infinite mercy
 grant, for Jesus Christ his sake.

You must not think to perform so great a task
 of yourselves, and seeing that you bring a corrupt
 nature into the world with you, it must be chang-
 ed again, before you can serve God in an accept-
 able manner.

But this being a thing so much spoken against in this our day ; O ! heavenly father ! do thou assist me, while I declare thy goodness towards myself.

It is chiefly to you my children that I am writing ; therefore I would not have you think that I persuade you to a thing that I do not believe. Therefore I come now in the next place to declare unto you ; what the Lord has done for me. In the first place, the Lord let me see that I was not such as I ought to be ; therefore for several years I remained under legal conviction, all that while working for life, thinking I was able of my own natural strength to perform such services as God would accept of, through Jesus Christ ; which no man in a natural state can perform. But at length in waiting in the outward means, the Lord was pleased to let me see my mistake : But before that time I never knew myself : But when the Lord sent divine conviction home to my soul, I began to see into myself. Then the arrows of the Almighty stuck fast in my soul. I may say with holy David, “ The snares “ of death compassed me about, and the pains “ of hell gat hold of me.” I remained in this state for three or four days, groaning under the burden of my sins, and the wrath of an incensed God against me. Being brought into state and condition, I began to see that a change must be wrought in me by the Holy Ghost ; then I began to see plainly, the end that Jesus Christ came in the world for, and certainly for no other end, but to change us from nature to grace. And finding myself in this miserable condition,
which

which I have spoken of before, I could not rest day or night by reason of the danger that I was in; therefore I gave myself up unto prayer and supplication; and I prayed that the Lord would reveal his Son Jesus Christ in my heart. And by wrestling with Almighty God in prayer, I found faith to flow up into my heart, that I could wholly give myself to him: And at that time were verified in me the words of our Lord and Saviour Jesus Christ, John 5. 25. "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Such are dead in sins and trespasses, which every one is by nature, tho' never so honest in their dealings; for our dear Lord and Saviour, has told us in plain terms, "That we must be born again, or we cannot inherit the kingdom of God." Read over the 3d Chap. of John, and there you will find it repeated several times over by him who who cannot err. O! my children! I have a great concern for your precious souls; O that I could prevail with you to seek that one thing needful, "Christ formed in you the hope of glory." May the Lord in great mercy to your precious souls, convince you of the dangerous state that you are in by nature. What will it avail you that Christ took our human nature upon him, and suffered in our stead, the just for the unjust, except we partake of his divine nature. Rom. 8. 8. 9. "They that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit if so be that the spirit God dwell in you; now if any

"any man have not the spirit of Christ, he is
"none of his."

If you are not Christ's, whose think you are
ye? for here are but two grand masters, you
must belong to one of them, and if you do not
belong to Christ, you must belong to the Devil.
1 John 3. 8. 9. "He that committeth sin is
"of the Devil; for the Devil sinneth from the
"beginning. For this purpose the Son of God
"was manifested, that he might destroy the
"works of the Devil. Whosoever is born of
"God doth not commit sin; for his seed remaineth
"in him, and he cannot sin, because he
"is born of God." Observe here, St. John
assigns a reason for it, because he is born of God.
The natural man doth not understand this, any
more than other spiritual things; but a true be-
liever, a regenerate man, experiences a sweet li-
berty from the bondage of sin and the Devil,
delights to run in the way of God's command-
ments: If this mighty work be not wrought in us
we shall be for ever miserable. But why should
any of us be miserable, seeing that Christ invites
us to come unto him, and has promised, "that
"whoever cometh unto him, he will in no wise
"cast out." It matters not what you are called,
it is not the name, but the nature of Christ that
makes a Christian. Therefore I would have you
to examine your hearts. Have you ever found
yourselves to be in a lost condition? If you
have not, your state is miserable, and if you die
in this state and condition, you will be damned
as sure as ever you were born. I dare not flatter
you, for I am determined to be clear of the
blood

blood of you all. But why should you perish everlastingly for whom Christ died; is it not enough that Christ suffered, but that you must suffer too.

Therefore my next advice shall be to desire you to consider what it is that God has done for you. Do you not receive your very Being from him, or otherwise you had never need? Has he not given his Son to suffer death for you, that you might live? Oh! that you would consider these things. That he that was the Creator of all things should begin to be; for really as man he did, though as God he was co-equal with the Father from all eternity: Yet do we not read that he was conceived in the virgin's womb; and from that very moment as Man, he began to be. Was it not promised that the seed of the woman should bruise the Serpent's head? Now it is plain that Jesus Christ was not the seed of the man, but the seed of the woman, for we find it thus written, Matth. 1. 20. "Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost." Who cannot but be astonished and wonder at the goodness of God, in sending his Son into the world for us; and as the love of Jesus Christ, in humbling himself for us, to lead a painful and suffering life, and to die an ignominious death for our sins. O my dear Lord! hast thou undergone, all this for us, and shall we think any thing too dear to forsake for thee! Oh my dear children, let nothing keep you from Jesus Christ. Endeavour with all your might to get an interest in Christ, for God in Jesus Christ is a bold
recon-

reconciled God, and out of him is a consuming fire. Forget not to call upon God by prayer and supplication. Your children know how to ask any thing of you that they want; and are you more ignorant than your children? The Lord grant you to see your wants; for if you really did see your wants, you would then cry out in bitterness and anguish of your souls, "Lord save or we perish." You would then neglect none of the means that God hath appointed you to walk in; you would be diligent in reading the Scriptures. Therefore to conclude, by the help of Almighty God I will point out unto you such portions of Scripture as you are not able to gain-say, except you have a faith against all the word of God.

Psalms 11. 6. 7. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup; for the righteous Lord loveth righteousness, his countenance doth behold the upright."

Psalms 32. 1. "Blessed is he whose transgression is forgiven, and whose sin is covered." Which you must know for yourselves in this life, or otherwise you will never find it in the world to come; for our dear Lord and Saviour Jesus Christ plainly declares, "that if you die in your sins, where he is you cannot come. The Lord grant that you may all become wrestling Jacobs, and prevailing Israels, for we find in the 23d of Genesis that Jacob wrestled with God, and there the Lord called his name Israel, for the Lord said, "as a Prince hast thou power with God" and with men thou hast prevailed." There-

fore all them that are justified by faith in Jesus Christ are called Israel. Maiah 53. 11 "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities." John 20, and the last verse, "But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life thro' his name." Come then and partake of the heavenly blessing : Fain would I prevail with you, my dear children. Be importunate, refuse not him that calleth you by the mouth. I beseech you hear him that calleth, saying, "I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins." Isa. 43. 25. But some of you may say, how shall we know that ? In Luke 1. 77, it is thus written, "To give knowledge of salvation unto his people, by the remission of their sins." Come my children, believe the record of heaven.

I know if I had an estate to invite you to, you would easily be persuaded to be partakers of it ; come then and partake of those heavenly blessings. It is true, I cannot give you those blessings, but it is your interest to be possessed of them. If you should answer, this is a matter of utmost importance, we should be glad to know how we may be possessed of them. Hear then, his own most precious promise, John 6. 37 "Whosoever cometh unto me, I will in no wise cast out." In no wise, that is upon no condition whatsoever. Ye that have been slaves to sin and wickedness, it is not too late for you, "I have redeemed you," Isa. 44. 22. Again,
Acts

Acts 10. 33. "Whosoever believeth in him shall receive remission of sins." For it is by faith only, that we come to Christ, and are pardoned and accepted of God, without any dependence on our works. See Rom. 4. 5, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." And we must be saved so, or no way; for we can do no real good works, till we thus believe, and are pardoned: Then we may learn to love and do real good things, and particularly to forgive freely our neighbours, as we are forgiven freely. In Matt. 6. 14. Our Lord speaks of those who are in this happy state, "If ye forgive men their trespasses, your heavenly father will also forgive you." That is, he will not chastise severely, but graciously forgive the daily sins of infirmity of believers, if they be ready thus to forgive others. This brings me to speak a little concerning the Lord's prayer.

In the first petition you acknowledge God to be your father; heaven to be his residence; but do you worship him as the father of your spirits; Do you observe family-prayer? And do you pray from a sense of your wants, or do you pray out of form or custom? You pray that "God's kingdom may come." But is it the desire of your hearts, that the kingdom of God's grace should be set up in them? "Thy will be done." Do you desire to do the will of God? If these be not your desires, I declare that you only mock God. Oh! I beseech you to try and examine your hearts; know ye not that except
Christ

Christ Jesus be in you, you are reprobates? Do not you profess to believe in Jesus Christ? But do you believe that whatever Christ did or suffered, was really upon your account? Do you believe that it was your sins that shed his blood? Is it possible to believe those things and yet to continue and live in sin? certainly this cannot be.

“ Not every one that saith unto me Lord, Lord,
 “ shall enter into the kingdom of heaven, but he
 “ that doeth the will of my father which is in
 “ heaven, Matt. 7. 21. They that are in the
 “ flesh cannot please God, but ye are not in the
 “ flesh, but in the spirit, if so be that the spirit
 “ of God dwell in you; now if any man have
 “ not the spirit of Christ, he is none of his.”

Rom. 8. 8. 9, I would fain prevail with you to fall in love with Christ; I will assure you that he is worthy to be loved, for I find him very precious to my soul. He is continually giving me fresh tokens of his redeeming love. O! that I could declare the goodness of God; but I really find the Lord so gracious and merciful to me, that I am at a loss to declare his goodness. But shall I say nothing at all of the goodness of God? Yes, I will endeavour to do the best I can, for I find God to be a present help to me at all times, and in all places, preserving me from dangers, seen and unseen; for I at this time find him present with me and in me; giving a longing desire to live continually in obedience to him in all things. And the more I see into the goodness of God, the more I see into my own nothingness, which makes me astonished to think that God should ever have mercy on
 such

such an unworthy wretch as me. Now examine what your own condition is? Are you in a state of nature or a state of grace? If you have not received the remission of your sins, you are yet in a state of nature. "And the natural man knoweth not the things of God, for they are foolishness unto him. No man knows the things of God but he that hath the spirit of God." Do you ask how shall we know whether we have the spirit of God? I will tell you how you may know it. Do you find in you a love of God, and all mankind? Do you love the service of God? Do you delight in the worship of God? Did you ever know God reconciled to you thro' the Son of his love? Are you governed by the flesh, or by the spirit; that is, do you live after the flesh, or after the spirit? Probably you may say, how shall we know this; St. Paul has told you how you may know it. In the 5th chap. of Galatians, beginning at the 19th ver. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revellings, and such like; of which I tell you as before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance, against such there is no law."

Very

Very likely none of you may be guilty of all these sins, yet there is none of you, but what are guilty of some of them; and I would have you to know and remember, that one sin will keep you out of heaven, as well as a thousand. And I think there is none of you but what could wish to attain heaven, and happiness at the last; but this you can never do, unless you forsake not only all your evil ways; but all your vain ways; that is, your pleasure-taking, such as playing at cards, and the like, for he that lives in pleasure is dead while he lives. I would fain prevail with you to take the Lord's way, not a way of your own chusing. It must be the way of holiness, "for without holiness no man shall see the Lord." It must be a way of self denial too, for our blessed Saviour has told us, "Except we deny ourselves, take up our cross and follow him, we cannot be his disciples."

Pray now what is it you promise in your baptismal vow? Do not you promise "to renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh." What do you mean by the works of the Devil. I will tell you what is meant by them. He suggests evil thoughts, and evil desires, into the hearts of men and women; and when he has done this, he prompts them forwards to the practice of them. What is meant by the pomps and vanities of the world? The pomps of the world I take to be these, "the riches and honours of it," for these are the things that are most striven for. The vanities of the world I take to be these, viz. Horse-races, cock-

cockings, card-playing, and all sorts of gaming. Also dancing, puppet-shews, plays, and masquerades, and all other vain pleasures and delights.

I have shewn you in St. Paul's account what are the works of the flesh; I have also shewn you what are the works of the Devil, and now I would persuade you to examine your own hearts, by what sort of a spirit you are governed; that is, by a good spirit, or by an evil one. Try yourselves by these rules. Can you say that you have not broken the righteous laws of God? If so be you cannot, you must lie under the curse of the broken law of God: and how think you, can you bear this sentence, "Go ye into everlasting burning." The Lord of his tender mercy and goodness, grant that it may never fall to any of your lots! But there is no way to escape it but by faith in Jesus Christ. John 3. 35. 36. "The Father loveth the Son, and hath given all things into his hands. He that believeth on the son hath everlasting life, and he that believeth not the son, shall not see life, but the wrath of God abideth in him." Again it is written in 1 John, 5. 11, 12. "And this is the record, that God hath given to us eternal life, and this life is in his son. He that hath the son, hath life, and he that hath not the son of God, hath not life."

Now what effect these lines may have upon you I know not, but I would have you to remember the author; for it is one that earnestly wishes, both your present and future happiness. And if I should not live to see any fruits of my labour, the fault will not be in me; for I can
appeal

appeal to God and the consciences of you all,
that I have both warned and given you the best
counsel I was able, both from the words of my
mouth, and now by my pen, blundering as it is.

Therefore I desire to recommend you to God,
who only is able to apply it to your hearts, and
make you profit by it, when I am gone to my
long, and desired home.

"Now unto him that is able to keep you
"from falling, and to present you faultless,
"before the presence of his glory with exceeding
"joy. To the only wise God, our Saviour,
"be glory and majesty, dominion and power,
"both now and evermore, Amen.

F. I. N. I. S.



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